

ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

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FOR RULERS ARE NOT A TERROR TO GOOD WORKS, BUT TO THE EVIL. WILT THOU THEN NOT BE AFRAID OF THE POWER? DO THAT WHICH IS GOOD, AND THOU SHALT HAVE PRAISE OF THE SAME; FOR HE IS THE MINISTER OF GOD TO THEE FOR GOOD. BUT IF THOU DO THAT WHICH IS EVIL, BE AFRAID; FOR HE BEARETH NOT THE SWORD IN VAIN; FOR HE IS THE MINISTER OF GOD, A REVENGER TO EXECUTE WRATH UPON HIM THAT DOETH EVIL. WHEREFORE YE MUST NEEDS BE SUBJECT, NOT ONLY FOR WRATH, BUT ALSO FOR CONSCIENCE SAKE.

LET ALL KEEP STEP.

The progress of our Christian Education Movement is quiet, but satisfactory. There is every ground for believing that this great organized effort of our Church to accomplish certain far reaching objectives will be realized even more magnificently than originally planned. There should be no reason for anyone to relax because others might accomplish the purpose, but there is reason for larger effort so that no one may fail to do his part and have his share of joy over the result. Let no one fall out of line, but all keep step to the end, and the largest success will be ours.

GOVERNMENT UNDER LAW.

During the past week the State of Arkansas was virtually on trial before the whole nation. About a month before, the crime which, more than any other, stirs the moral indignation of every honorable white man to instantaneous and unrelenting fury, had been committed in our capital city against a virtuous, defenseless, and truthful white woman under circumstances which seemed to the public to make unmistakable identification of the assailant possible. Out of a large group this woman had indicated a negro as the assailant. The city and county authorities had by careful precautions thwarted the efforts of a mob and removed the prisoner to a safe place. The grand jury had indicted him, and the day of trial had been fixed. The circuit judge had determined to have a fair trial and to protect the prisoner.

Three competent and reputable lawyers, a former prosecuting attorney, a former police judge, and a member of a fine law firm, were, over their own objection and against the vehement protest of some good people, appointed to defend. As special jurors high class men, including a former chief justice and a former associate justice, big business men, and pastors of leading churches, were summoned. Those selected were a former governor, two wholesalers, two lumbermen, a contractor, a real estate dealer, an automobile manufacturer, a Catholic prelate, a Presbyterian pastor, a Methodist presiding elder, and the editor of this paper. The four preachers and two of the laymen could have been exempt on proper legal grounds, but, feeling that they had been specially drafted for difficult service, they, much against their personal inclination, but yielding to the call of duty, declined to claim their exemption. The courtroom was packed with spectators, about two-thirds whites and one-third negroes, all of whom had been examined for concealed weapons, and the prisoner and all others were guarded by a large body of deputy sheriffs, policemen and soldiers in uniform. All other business was postponed six

days to give ample time, and, after the formal preliminaries, the mere spectators were dismissed until a later hour, and the assaulted woman, modest and shrinking, was delicately and yet skillfully questioned and cross-questioned.

Then some twenty-five witnesses were searchingly examined, the six able lawyers skillfully analyzed the evidence and presented their theories, and with the judge's painstaking instructions the jurors retired and deliberated from Friday night until Monday morning. It was necessary to weigh the value of the evidence for positive identification of the assailant and the value of the testimony of a large number of witnesses to prove an alibi. The jurors believed that, with fuller opportunity to investigate, additional facts could be developed. Some of them had intended to ask additional questions, but had waited until too late under the rules. Their first vote, taken by ballot before discussion among themselves, was intended to reveal the attitude of each at that time with the distinct understanding that as the study progressed opinions might change. It was practically agreed that all minds would be kept open until it should become necessary to cast the final vote. Seven voted guilty, five not guilty, but at one point four of the minority agreed that they could vote for the verdict of guilty with imprisonment for life if the judge's interpretation of the implications of that kind of vote would enable them conscientiously to resolve their reasonable doubts. The jury appeared before the court and different members stated their positions, and then after hearing the judge's fuller instructions retired, and the above-mentioned four finding that they could not conscientiously under the instructions adhere to their later tentative position, voted as they had at the beginning, and, all agreeing that further attempt to get together was useless, the judge dismissed the jury.

In the conduct of this trial it was demonstrated beyond cavil that the attorneys did neither more nor less than was their solemn duty and that every juror endeavored to secure all possible light before reaching his final vote. There was no quibbling, no mere casuistry, no resort to technicalities, but twelve honest, God-fearing citizens, loyal to the call of duty, under circumstances of unusual difficulty, were seeking to find a verdict that would enable them to stand with a clear conscience before their fellows and before God. They were men whose sympathies and attitude on racial and political questions are Southern and who knew the state of mind of both races and the desirability of pursuing the wisest course. They were not willing, on the one hand, to appease the demand for a victim, nor, on the other, to be merely technical in their attitude toward the different elements of the evidence. Under the well wrought out rules for judging the value of evidence there was a reasonable doubt concerning the conclusiveness of various facts when taken in their right relation to other facts, and the doubts had to be resolved by weighing and comparing these different factors of the whole case. Every juror believed that the real criminal ought to die for this crime, but it would not satisfy the demands of righteousness to punish an innocent man nor to acquit one who was guilty; consequently these jurors, with perfect honesty and desire for the triumph of right, voted as they felt they must vote under the law and with the facts before them.

No jury of similar composition had ever met in the history of the State. No twelve men could deliberate under like circumstances for almost four days and have a greater harmony of sentiment and part with higher regard for one another. The experience was so painful that strong men, laymen as well as preachers, wept, and each man desires that he may never again be required to undergo such an experience, but no man regrets his connection with the case.

The achievement is that Arkansas by the proper use of her courts can give an absolutely fair and impartial trial to one of her humblest citizens. It is folly for anyone to argue that because this case resulted in a hung jury it is useless to invoke the law in such cases. If the case demonstrates anything it is that a mob is not competent to judge, and that no man's life is secure unless the deliberate and sensible processes of the courts are invoked. If a man's life can be taken merely because some one, however honest and pure-minded, says without using the safeguards necessary to prevent error, that another is the criminal, then no man's life is safe. If ever in our history we needed to use our courts and to trust them, it is today.

Not only are the lawyers and judge and peace officers to be highly commended in this case, but our city newspapers for the fairness of their reports and their restraint of the sensational elements and appeals to prejudice, and for the wise and patriotic editorials. What could exhibit a finer spirit than the following editorial which appeared in the Arkansas Gazette the morning after the jury was dismissed?

"The negro Emanuel West, who was charged with committing a crime that filled the people of this city with righteous resentment, was tried before a jury the like of which is seldom empaneled. It consisted of the Rev. James Thomas, the Rev. A. C. Millar, Monsignor T. V. Tobin, the Rev. Hay Watson Smith, Caughey Hayes, E. C. Nowlin, C. F. Bizzell, former Governor George W. Donaghey, A. C. Read, B. P. Kidd, A. T. Toors and Martin Sharp.

"It is public knowledge that at the end of its long deliberations the jury stood seven to five for conviction. No man should let his natural desire that punishment be meted out in the electric chair, for the heinous crime charged against this negro, betray him into condemnation of those jurors who were not convinced of the defendant's guilt and therefore could not vote to take his life. They heard every word of the evidence and gave it the most careful consideration. When five members of this jury, which was composed of men of character and intelligence, could not convince themselves that this defendant was guilty, the public must control its feelings over the failure of the law thus far to avenge a crime that calls for avenging.

"This deplorable case has put the community on trial. A splendid civic spirit was exhibited when 12 of Little Rock's best citizens took their places in the jury box and when W. R. Donham, M. E. Dunaway and Fred A. Isgrig, under appointment of Judge Wade, undertook the thankless task of conducting the defense, a duty to which they gave days of their time. This community will further vindicate itself as a community of law and order by awaiting the orderly procedure of the courts in the case of this accused negro and by accepting as the finding of justice whatever result shall finally be reached."

Who Threw The Bomb in Wall Street?

The police were baffled, the newspapers puzzled, the public confused when the roar of a deadly engine of destruction shook the financial center of America. It dealt death to many persons. It threw a panic into the heart of the nation.

It represented the policy of organized Bolshevism. It was the outcropping of materialism, anarchy, atheism, and avarice. It was the flaming up of the spirit of destruction which smoulders in the hearts of radicals whose stock in trade is agitation and anarchy.

This spirit is blasting at the foundations of Society.

Its Roots in Moral Illiteracy

We do not know who threw the bomb. But we do know how to put an end to the bomb-throwing business and to banish the bomb-throwers—anarchists, Bolsheviks and red revolutionists.

Let Christian Education become dominant in America and bomb-throwing will cease, because there will be no bomb-throwers. The Christian Education Movement triumphant in this country will banish anarchy, radicalism and Bolshevism.

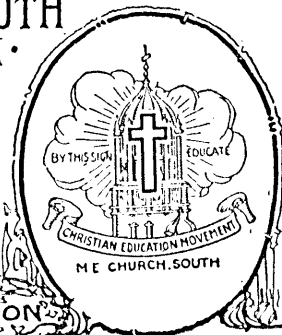
The Christian college stands for law, order, co-operation, brotherhood, religion, Christianity. It produces leaders who believe in these fundamentals, and who will build on constitutional government and the free institutions of our fathers.

In the products of the Christian college lies the hope of a stable social order. From it alone Christian leaders come. Its influence in the nation is always on the side of orderly government.

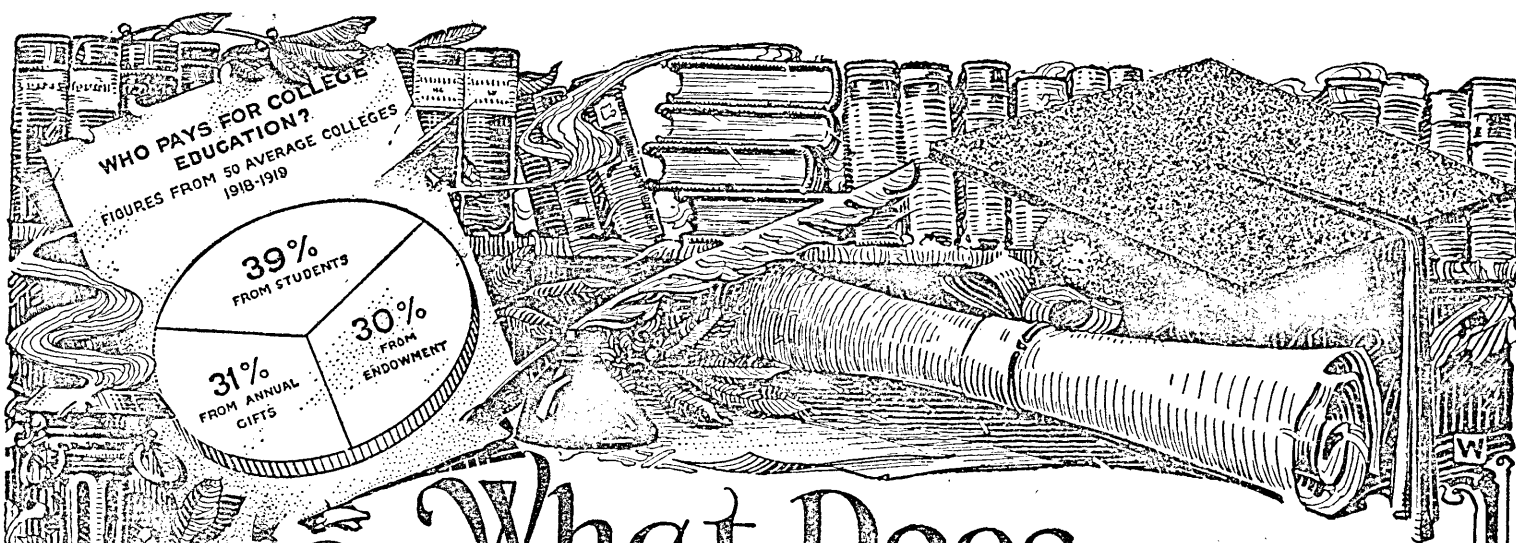
To the maintenance of America's finest system of schools and colleges the Christian Education Movement stands pledged.

Christian Education Movement

M·E·CHURCH·SOUTH
NASHVILLE·TENN·



A. WILSON



What Does Education Cost?

Higher education costs three times as much as the student pays for it. That is, to each dollar which the student pays in fees, the college adds two in paying the actual money cost of his instruction. Thus every educated person owes two-thirds of his education to other people.

The Church cannot afford to change this arrangement. To ask our boys and girls to pay the full cost of their training would make education the exclusive possession of the rich. It would slam the door of opportunity in the faces of unnumbered thousands of our very best. In one generation the Church would be without preachers and missionaries and the world without great leaders.

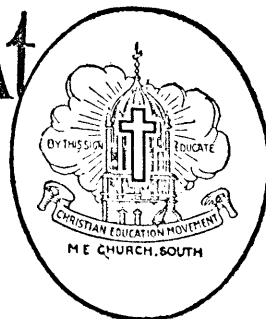
Large Endowments or Certain Death

This means that all the educational institutions of the Church must be heavily endowed--that the income from permanent funds may enable them to train the youth of the land. If they are forced to depend upon uncertain and precarious gifts, which may be reduced or swept away at any moment, they cannot be great and permanent.

Columbia University each year serves more students than all the schools and colleges of the M. E. Church, South, in America combined, because it has the largest endowment in America; because its endowment alone is greater than the total endowments, buildings, grounds, and equipment of all the 90 institutions of the Church combined.

For educational permanency, influence, service, and greatness we must endow.

Christian Education Movement
M. E. CHURCH
SOUTH
NASHVILLE • TENNESSEE



There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove all these homely spots. Simply get an ounce of Othine—double strength—from your drug store, and apply a little of it eight or ten times a day. In a few days the freckles will disappear, and the lighter freckles have begun to disappear. It is so simple that more than one cure is needed to completely clear the skin and gain the beautiful clear complexion.

Be sure to ask for the double strength Othine as there is sold under guarantee of a money back if it fails to remove freckles.

reasonably be expected to occupy the building. The General Sunday School Board or the Board of Church Extension will supply such information on request, and will cheerfully co-operate with a local architect in working out the plans.

For many reasons it is advisable to communicate directly with the Architectural Department of the Board in the beginning of an enterprise and before plans are made. Proper advice and suggestion at this time will often save much time and unnecessary work. Sometimes a building committee will engage an architect and allow him to complete the plans for a church building before asking for any suggestions, only to discover later that in some features the plan is not what it should be. This means a great deal of mis-spent labor on the part of the architect's office, and loss of time for the committee if the mistakes are corrected. What sometimes really occurs is that because of the time and trouble involved in making changes, the plans are carried out as drawn, and the mistakes, perpetuated. If the committee is advised in the beginning, it is just as easy to have the plans drawn correctly.

Having planned adequately for the Sunday School, see that this part of the work is carried out in an entirety before the work is stopped. There is often a tendency to grow weary under the burden of a building enterprise, especially if, as is often the case, the cost is greater than at first contemplated. The committee begins to let down, cheapen the construction, and leave off certain features of the original plan. Nearly always it is the Sunday School that suffers most by this letting down. The plant may be of the two-unit type, and the church auditorium is undertaken first, but by the time it is completed, the Sunday School building is indefinitely postponed, or the installation of classrooms and necessary equipment is left out. This is a great mistake unless absolutely necessary. It is always easier to finish a job while the people are interested and organized for it than to make a new beginning at a later time. "Do it now" is a wise saying in this instance. The writer remembers seeing the house of a farmer rotting down with the front porch unfinished. The work was stopped on this porch with the intention of completing the job as soon as the pressure of the harvest season was passed, but the porch remained unfinished for years.

In planning for the Sunday School, do not let some one organization or

RUN-DOWN, WEAK

Strasburg, Va.—"Some years ago I was in poor health, was in a run-down, weakened condition. Our home doctor could do me no good and I felt discouraged. My husband said to me, 'Why don't you quit doctoring with these doctors and try Dr. Pierce's Favorite Prescription?' I did so, with wonderful results before the first bottle was finished. I used three bottles, also the 'Pleasant Pellets', and have been healthy ever since. I can highly recommend these medicines to all who need them."—MRS. S. C. FEELY.

Send 10c to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for a trial package of the Prescription Tablets.



class in the Sunday School, monopolize relatively too much space, as this is detrimental to a symmetrical and well-balanced arrangement. Many churches and Sunday Schools are lopsided in their development. Some particularly active individual or organization may desire to exploit some one activity, regardless of what is demanded by the all-around development of the church. It may be a particularly active "Man's class," "Ladies' class," "Men's Club," etc.

Generally speaking, the corner pulpit is a thing of the past. It originated in planning for the "Combination" church. It is almost impossible to secure a symmetrical arrangement of the plan with the corner pulpit, and from the standpoint of acoustics it is the worst possible place for the speaker to stand.

If at any future time a pipe organ is to be used, have ample space arranged for it in building the church. A pipe organ can be so arranged as to contribute much to the appearance of the auditorium. If the architect is advised beforehand, he will allow sufficient room for it. The writer has seen a number of churches where the pipe organ seems to have come as an afterthought, and the organ and choir have crowded the preacher off the platform.

As a general thing the arrangement of pulpit and choir space should be such as to allow easy communication between the minister and the singers. The song service is such an essential part of the worship, that it should be directly under the control of the one who must plan and be responsible for the entire service.

Do not put Art glass in the windows of your Sunday school building. This is not only needless expense, but really detracts from your Sunday School equipment. In the Sunday School, as in the public school, plenty of light is needed. Use Florentine or Ribbed glass. This is not transparent, but is a pure white glass, and will admit all the light.

Finally, remember that the grounds about the building have almost as much to do with its finished appearance as the building itself. Do not consider the work done until the grading is done, the walks and curbing all completed, grass, flowers and shrubs planted. The most attractive building makes but a sorry appearance if surrounded by tumbled heaps of brick and scraps of lumber.—J. A. Baylor, Architectural Secretary, Board of Church Extension.

A LIFE FOR GOD IN CUBA.

"I would seek unto God, and unto God would I commit my cause: Which doeth great things and unsearchable; marvelous things without number". Job 5:8-9.

In 1895 a Spaniard, Prospero Guerra by name, arrived in Cuba to try his fortune in that distant part of proud old Spain's possessions. In December the following year it became his lot to enter the Spanish army in Santiago de Cuba, under the orders of General Limres. As he fought for Spanish supremacy against Cuban independence, he little realized that the King of kings was planning another campaign to establish His kingdom in Cuba, and was planning to give this Spanish soldier an important place in His forces.

When the Americans blockaded Santiago and disembarked in Daiquiri it

became the duty of this soldier to enter the trenches on San Juan Hill and assist his fellow countrymen in the attempt to stop the advance of Uncle Sam's boys. In this impossible task, one after another, four companions were killed at his side, and he has always felt that God spared him for a special purpose.

He has since spoken of the joy he then felt at seeing the Americans fall, because he really didn't know them and felt at the time that that was the fate they deserved.

After the surrender of the Spaniards, having served his allotted time in the army, he was discharged, and entered the police force, where he served one year under the American Intervention. Afterward he worked at his trade as carpenter. In 1905, accepting the invitation of Rev. W. G. Fletcher, he entered the Methodist Church for the first time. He became deeply interested and attended every one of the revival services then being held. During this series of meetings he was converted and became a candidate for church membership. Three months later, having given proof of the change in his heart and his purpose to live for Christ, he was received by baptism into the church. Here he labored according to his ability for the cause in Cuba.

Later he was recommended to the American Bible Society for a place as colporteur and was accepted at once. He says that as he went about selling Bibles he felt the unmistakable call to preach. But having had an exceedingly limited education, it seemed impossible for him to ever enter the ministry. In his perplexity he went to his pastor, Rev. H. W. Baker, who encouraged him to trust in the Lord, who was able to help him to study, and to open the way into the work of the church.

Putting the matter into the Master's hands, Guerra went forward, doing the next thing, and spending the spare moments in study. As a lay worker he was untiring in his efforts to do anything and everything that would help the cause of Christ.

In 1910 he was licensed to preach, and the following year, after having overcome many obstacles, he was appointed pastor of the Jamaica Circuit in the Eastern Province. There he labored earnestly and acceptably for three years.

In 1912 he was ordained deacon, and two years later, having finished the course of study, he was ordained elder.

He served two years in Baracca, and for the past five years he has been pastor of our church in Holguin.

Prospero Guerra has done splendid work as a pastor, and has carried sunshine into many homes. Many souls have found "the Sun of righteousness" through his ministry. All of the brethren, both native and American, greatly appreciate the spirit and work of this one-time enemy, but now true brother in the faith and fellow laborer in the glorious Gospel of our common Lord.

As we think of what he was before he found the Savior and his present life, we can but exclaim, "What hath God wrought?" The transformation in his life, his ability to overcome the obstacles and get up the course of study, his humble, patient, gentle spirit in the work, and above all his suc-

cess in the greatest work in the world—that of bringing men to Christ, are all added proofs of God's power to save to the uttermost.

If no other work had been done, the work in this life and the blessing that has flowed out from this life to others, would justify all that we as a Church have given in men and means to carry the glad tidings of salvation to the Province of Santiago de Cuba.—R. J. Parker.

"THE GREAT COMMISSION."

Jesus began his work by calling men by man, one at a time, and by name. He assumed that the world wants first of all and most of all the right character in individual men. All power, all arts and sciences, culture and social refinement were to follow as a consequence when once the men were brought into agreement with the laws of righteousness, the reality of things, the will of God. So He took a few fishermen who were least hampered by theories in philosophy and false restrictions in society, and He entered into their life, that He might lift them up to a higher life of harmony with God, and with all the laws and forces that rule over man's being and destiny, now and forever. It seems that Jesus selected Capernaum as being a good place to begin such a work, and not only so, but it was a good place to begin a world-wide movement, because it lay right alongside of the world's travel and traffic. In this little town Jesus takes a stone cabin for His palace, and bare hillside for His throne, unlettered fishermen for His prime ministers, the work of truth for His sword, and the thanks of the poor for His pay; and so He begins the conquest of the world.

The task was three-fold: (1) The salvation of individual souls; (2) the deliverance of the human race from all its misery; (3) the redemption of the world from its present disorders and imperfections that out of the ruins of an old world a new one shall be born wherein shall dwell righteousness. Jesus laid the foundation for this big undertaking, but remember that this renovation and restitution of all things is to be accomplished through human agencies. Christ, knowing the frailty of humanity, realized that without divine power man would be inadequate to accomplish that whereunto he had been called. So, first of all, the disciples must know their Master. Jesus would have them be very careful, deliberate and thorough in examining His life, so that they could ever afterwards say without hesitation or qualification, "We know whom we have believed." They were to go forth prepared to preach a religion of reality, not simply of impressions, visions or ecstasies. In preaching Christ to the world, they were to unfold and defend a system of truth which is confirmed by all our best faculties of judging, knowing, be-

POTATO AND TOMATO PLANTS.

Porto Rico Potato Plants, \$2 per 1000; 5000 or over at \$1.75; Tomato Plants, Stone and Greater Baltimore, 500, \$1; 1000, \$1.75; 5000 at \$1.50; prompt shipment. Clark Plant Co., Box 108, Thomasville, Ga.

Headaches Vanish.

Sick or nervous headaches, backaches, woman's aches, etc., almost instantly respond to the liquid remedy—Capudine. It stops the pain by removing the cause, giving quick relief. Every home should keep a bottle handy. Sold by druggists in three sizes. Insist upon the liquid remedy—Capudine.

lieving. So when the disciples had thoroughly acquainted themselves with Jesus, they received the great commission, "All power is given unto Me in heaven and in earth. Go ye, therefore, and make disciples of all nations. Lo, I am with you always, even unto the end." This is the greatest commission ever given to man in this world. Yet, without Christ we become as sounding brass or a tinkling cymbal. Jesus said to His disciples, "I am with you now, but I must be in you." You must have power; you must have the spirit of prayer within before you start out upon your itinerary. So on the day of Pentecost the disciples, or infant church, received power to take up the sublime work of conquering the world.

Today, on all the continents of the earth, men are telling the story of the Cross because Christ said, "Go." In all the great languages of nations the gospel speaks because Christ said, "Preach to every creature." Missionaries in the dark places of the earth, striving to pull down the strongest holds of iniquity, are full of hope, because Christ said, "I am with you always."

Nevertheless the demand of the age is for men and more men to lead the advance in every quarter of the great world field. Yes, we want men. But what kind of men do we want? Well, I suspect that this is some question. Do we want men who can actually preach? No, I guess not, for a presiding elder told me not many months ago, that in the Cabinet, the main question was not "Can he preach?" as that was a minor consideration, but "Is he a good mixer and does he visit?" Some say that we want men who will adopt the reaction system and become social, commercial, and political leaders. Men who will not only encourage but adopt the athletic field. We have been told by those who profess to know, that this is absolutely necessary—that human nature is so constructed that outlets in sports and plays are necessary and that if the ministers did not take the lead and play the game, they would be classed as back numbers and out of date. I am not opposed to sports and plays under wholesome influences. But I am unqualifiedly opposed to the theory that ministers of the Gospel, the ambassadors of heaven, are especially delegated by the Most High to take the lead in everything that comes along. The day of doom is not far off from any church when its ministers have become self-indulgent, fond of amusement and given to pleasures. When they are excited and passionate about trinkets and trifles. The dark problems of the age will not be solved without much hard thinking, profound

TRYING TIMES

The reconstruction period after the great war is characterized by what may be called high pressure days. The demands of business, the wants of the family, the requirements of society, are more numerous now than ever before.

The first effect of the praiseworthy effort to keep up with all these things is commonly seen in a weakened or debilitated condition of the nervous system, which results in dyspepsia, defective nutrition of both body and brain, and, in extreme cases, in complete nervous prostration.

It is clearly seen that what is needed is what will sustain the system give vigor and tone to the nerves, and keep the digestive and assimilative functions healthy and active. Many persons from their own experience recommend Hood's Sarsaparilla for this purpose. It acts on the vital organs, builds up the system, and fits men and women for these trying times.

In cases where there is biliousness or constipation, it is well to take Hood's Pills. They are a thorough cathartic, a gentle laxative,

meditation and prayer. And the most urgent work of the age will not be done without great physical endurance, heroic courage, and unconquerable faith in action. Then what kind of men do we need? We need ministers with great energy in action accompanied with great quietness of spirit. We should study to combine the calm and contemplative devotion of the one with the energy and activity of the other, otherwise we will exhaust ourselves in ineffectual struggles, and leave our work only half done. How slow we are to learn this lesson! The tendency of the present day is to give too much of a bustling and business-like aspect to religion, and to neglect the inner, spiritual cultivation, without which all outward show of zeal and activity rests upon an uncertain foundation. So we need many ministers whose hearts burn within to rush into the desperate conflict and proclaim the great salvation, and yet able to bridle the tongue. There are times when it takes the greatest talent to keep still. Those ministers in Chicago who indorsed the movies a few weeks ago are examples of what I am talking about. There are times when we must talk and there are times when we should say nothing, just because there is nothing to be said. We need ministers, thousands of them, to preach the gospel of purity and peace and love by living examples in their own homes; men of thought, devotion, conscience and faith; men who can fathom the depth of their own spiritual necessities, and tell the terrible secrets of the soul in words of fire. Again we need sons of thunder, with nerves of iron and faces of adamant, like Luther and Knox and Cromwell, to shake the nations with stormy vehemence, and to beat down the strongholds of iniquity with words that strike like battle-axes; men who can take the word of God and with steady hand drive it home until it rings against the very backbone of the wrong, and the foe lies with heart pierced by the thrust.

How are we to get them? All true ministers were divinely called, the call received no authority from the decrees of senates or universities. The call must come from Christ. We must break up the fallow ground by preaching the Word. Get sinners saved and filled with the Holy Spirit, then Christ will drop the kind of seed-corn that will yield preachers, teachers, prophets and other workers and these will be His gifts to the Church. So let us use all our influence in making Christ known. Christ must be made excellent and glorious in his church, so that when the young men and women come in contact with the church they will touch Christ. Some might think that because we need so many workers in the religious field, that Christianity had failed. No, but we have failed in getting our members really converted and filled with the Spirit. The record shows that among the great number of those who were swept into the church last Easter, there were thousands who had never heard a sermon, and I suspect the same thing has happened again. And then do we still ask, what is the matter with the church?

May we increase the power and quicken the life of the church and put new fire to Christian love, new energy to Christian effort, new depth

to Christian devotion, new triumph to Christian enterprise, then the high calling of Christ will bring forth from young and strong hearts the willing response, "Here am I, send me."—J. D. Rogers.

A STATEMENT BY THE W. C. T. U.

The general officers and members of the National Woman's Christian Temperance Union everywhere have been somewhat astonished and a little disturbed by the newspaper report of a campaign to be instituted by this organization to secure regulation of Sunday activities and legislation prohibiting the use of tobacco. Every effort has been made by the W. C. T. U. to place the denial of the story as extensively as the statement was distributed, but there are always chance of failure to reach the same set of readers. To that end the national officers wish to make known the real story.

In a recent issue of The Union Signal, the official publication of the National W. C. T. U., appeared an article under the signature of the superintendent of the department of Sabbath Observance, calling attention to the Week of Prayer, April 3-10. This is an annual event in the W. C. T. U. and has no other significance than have had similar weeks in the 40 years that the practice has endured.

There has always been a supply of W. C. T. U. literature designed to acquaint users of tobacco with the deleterious effects of nicotine upon the human body. No special effort has been made to distribute this literature other than is made each year at this time, for the second Sunday of April is generally observed in the Sunday Schools as Anti-Tobacco Sunday as a part of the policy of temperance lessons to the children of church people.

Absolute denial is made by the general officers of the National W. C. T. U. that there is any plan to launch a campaign against tobacco or in favor of Sunday blue laws. The only campaign which is being waged by the organization at this time is one for membership, the goal being a doubled membership this year. The ten weeks between March 10 and May 10 is set aside as the period for an intensive campaign to secure memberships.

This membership drive is the second half of the program of the W. C. T. U. Jubilee, which is to be celebrated in 1924 with an organization of a million members and a yearly million dollar fund with which to finance its activities.

CHINA FAMINE SITUATION DESPERATE.

By Bishop W. R. Lambuth.

The latest news from the famine district through the correspondent of the Christian Herald cabled as follows:

"Famine situation desperate; Herald Relief urgently requests \$1,000,000 before April. Three dollars for each subscriber saves a life."

While we have already reached the month of April the famine is still on, and thousands of lives can yet be saved during the next eight weeks. There should, therefore, be no letting up in our efforts.

It is gratifying to note from the letter of Mr. W. H. Robinson of the American Board at Pootungfu that the Chinese government is doing all in its power to help the relief work. It has put a surtax on mail matter, on rail-

road tickets and other sources of revenue. It has given free passes on the railroads and free transportation of foodstuffs. There can be no doubt about the fact that this combined effort to save the millions of people in the famine region has been one of the greatest unifying forces China has known. The co-operation of those representing various nationalities, creeds and classes is also very gratifying. Business men, officials, students, college professors and missionaries are giving their time and strength without stint. Mention is made of one committee made up of a French priest, an Italian priest, and one from Holland; English missionaries representing the China Inland Mission, a Swede of the Salvation Army and two Americans. In addition to these, there are representatives respectively from the Standard Oil Company of New York and of the British and American Tobacco Company. They are all working together, animated by one purpose.

A unique feature of the relief work is that of gathering the children together in village schools. The teachers are out of employment and can be utilized for this work, since they themselves must be fed. Mr. Robinson writes: "These schools will be centers from which other relief work may be carried on. The children who attend these schools are chosen from the most needy families, without regard to religious affiliation. Each child is given about 5 cents a day, which is sufficient to purchase enough grain to keep body and soul together."

At the time of writing the cold is intense. The ground was covered with snow, the temperature being below zero. It was almost impossible to get fuel from the fields, or to dig up the young wheat sprouts which many have been living on in the absence of any other kind of food. The situation is desperate and further relief must be given and in generous measure without delay or we will be too late.

Up to the first of April Southern Methodism had contributed to this cause through the General Board of Missions, \$200,000. Gifts were still coming in at the rate of more than \$1,000 a day. Those who have not yet had a part in this Christlike work should send contributions at once to J. W. Hamilton, Treasurer, 810 Broadway, Nashville, Tenn.

NORTH CAROLINA HIGHWAYS.

A bond issue of \$50,000,000 is authorized under the State road law recently enacted by the Legislature of North

Her Face Is Her Fortune



The subtle charm of woman's loveliness lies in the soft youthful glow of a velvety skin.

Fair Face Ointment imparts to the skin the radiant beauty of youth.

Removes all blemishes by regenerating the fine net work of blood vessels.

F & F Ointment beautifies while it purifies. 50c in stamps will bring you a box, mailed anywhere.

Manufactured and sold only by
O'LEARY PRODUCTS CO.
San Antonio, Texas, Dept. A.

WANTED a few more representatives to sell or free. Write for particulars how to make money for your church. A liberal commission allowed. We are sole manufacturers of a large assortment of newly discovered products which every woman needs.

Carolina. Construction and maintenance of 5,500 miles of hard-surfaced and other roads is contemplated under the comprehensive plan embodied in the law. Ten million dollars' worth of the authorized \$50,000,000 bonds are to be sold annually unless the work shall have progressed to such an extent in any one year as to justify the further issuance of bonds, when more than the prescribed \$10,000,000 may be issued.

The funds derived from the motor-vehicle license fees, plus a 1-cent gasoline tax, are to be used for the support of the State Highway Commission, for paying interest on the bonds and for the maintenance of the State system of highways.

The plan embodied in the bill provides for connecting by the most practical routes the various county seats and other principal towns of every county in the State; also for connecting roads with State institutions, and with roads through State parks and national forest reserves, and for connections with the State highways of other States.

Fifty million dollars, properly administered, should go a long way toward providing for the State of North Carolina an excellent system of main and lateral highways from Currituck to Cherokee. Few, if any, of the States of the Union are endowed with so wide a range of climate and with such a diversity of natural resources as may be found from the sub-tropic lowlands of the coastal plain to the majestic mountain regions of the Blue Ridge and the Smokies. North Carolina is to be congratulated upon the adoption of a plan that will make it possible for her citizens actually to familiarize themselves with the grandeur and beauty of their State. The visitor to the Tar Heel Commonwealth will have his eyes opened to its tremendous potentialities as never before.—Manufacturers' Record.

MY IDEAL GIRL.

(This was submitted in response to a certain pastor's request for a description of "My Ideal Girl.")

My ideal girl is a combination of Bonnie Annie Laurie, Sweet Alice, in Ben Bolt, Helen in Lady of the Lake, and Little Nell in Old Curiosity Shop, sweetest characters of song and story, a perfect blending of the human and divine of woman, child and angel, possessing all womanly graces, yet practical and efficient in every duty and responsibility of life.

My ideal girl dresses so modestly, yet charmingly, that she appeals to the soul rather than the senses and influences the opposite sex like roses, music and poetry that makes a man want to be somebody and do something worth while, and whenever I see such a girl I never fail to breathe a prayer, "God bless that precious girl."

My ideal girl is the same everywhere—in the office, store, school-room, kitchen, or parlor, at the desk, counter, typewriter, cook stove. The charm of soul makes her superior to environment.

My ideal girl finds her greatest happiness in doing good and in trying to make others happy, and she is so far superior to the people represented in the moving picture screens that they have but little attractions for her. In conclusion, my ideal girl is also God's girl, and, in my opinion, superior to the angels.—Charles R. Robertson.

WOMAN'S MISSIONARY DEPARTMENT

Edited by

MRS. W. H. PEMBERTON.....303 E. Sixth Street, Little Rock, Ark.
SUPERINTENDENTS OF STUDY AND PUBLICITY
North Arkansas Conference.....Mrs. John W. Bell, Greenwood, Ark.
L. R. Conference.....Mrs. E. R. Steel, 214 W. 6th St., Pine Bluff
Communications should reach us Friday for publication next week.

RESPONSE TO CHINA'S NEED.

Mr. J. D. Hamilton, Treasurer of the Board of Missions, reports over \$160,000 as the amount of the fund up to date. "Never before in the history of the Board," says Mr. Hamilton, "has there been such a prompt and generous response from our Church."

WHAT GOD HATH PROMISED.

God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

—Annie Johnson Flint.

NORTH ARKANSAS CONFERENCE, W. M. S. ANNUAL MEETING IN FORREST CITY, APRIL 26-30.

Names of delegates should be sent to Mrs. W. C. Fletcher, 808 N. Division Street, Forrest City, Ark.

In the Woman's Missionary Council, M. E. Church, South, in Richmond, Va., April 13-20, Mrs. Preston Hatcher, president, and Mrs. Mrs. R. A. Dowdy, corresponding secretary, represent North Arkansas, and Mrs. F. M. Williams, president, and Mrs. W. H. Pemberton, corresponding secretary, represent Little Rock Conference Woman's Missionary Society.

The historical Centenary Church is hostess to the Council this year and the loyal, royal people of that congregation with others of Richmond Methodism will make sure a profitable and enjoyable meeting. The days will be full of privileges with strenuous labors for the officers and delegates.

The following five session-committees will meet at 10 o'clock, April 13: Oriental Fields, Latin-American Fields, Home Field, Home Educational Institutions, Social Service. In the afternoon of the same day, at 2:30 o'clock, a Workers' Conference will be held and the Executive Committee will meet. In the evening at eight o'clock an inspirational service will be held, and at nine o'clock Thursday morning, the Council will meet in a business session.

The Council Bulletin will give full proceedings of the Council meeting and will be very interesting. Subscribe now. Price 25 cents. Send names and money to Mrs. S. G. Barnett, Box 510, Nashville, Tenn. Many auxiliaries should send at least four subscriptions for this valuable bulletin which will be mailed out two weeks after the meeting.

LITTLE ROCK CONFERENCE WOMAN'S MISSIONARY SOCIETY.

Report of Superintendent Young People's Work.

The work of the Little Rock Conference Young Peoples' Missionary Auxiliaries has been greatly handicapped this year by so many changes in the superintendent. It was started off well by Mrs. Savage, and was moving steadily towards the goal set at the last conference, when she was called from the state. For a time the Young People were without a leader until Mrs. Elza kindly took up the work in an endeavor to hold it together until the first of the year, but with reports going to Mrs. Savage at her Arkansas address and being forwarded to Washington then back to Mrs. Elza it was very uphill work indeed to keep the correspondence going.

In January I was elected to fill the vacancy and I am still hunting up lost reports. Notwithstanding these drawbacks the missionary spirit among our Young People has not flagged, but by carrying on a most intensive correspondence I find about 44 functioning auxiliaries with 812 members. We have lost a few, Crossett, Hamburg, Roe, Pulaski Heights, Stamps No. 2, and Camden. Stamps and Camden have sent all their girls to college. We have reorganized at Camden with girls graduated from the Juniors, and we are still on the mountains hunting the others. We have added five new ones to our ranks which we welcome heartily. These are Stuttgart, Highland, Little Rock, El Dorado, England and Sherrill.

Malvern Young People have graduated into an adult Society, and deserve special mention for the splendid work they had done, and the service rendered the Master.

In speaking of service rendered we must not pass by the service of Mrs. W. L. Phillips, who manages three societies in Ashdown.

We have twelve volunteers for Life Service. Beautiful, charming, energetic young ladies who will prove a blessing in the field of workers.

Others who have not made a public declaration of their purpose are seeking by interviews and correspondence with those in positions of leadership to know what the will of God is concerning their lives.

Honor Roll ribbons are claimed this year by:

Pine Bluff—First Church and Hawley Memorial.

Texarkana—First Church, Fairview Maids and King's Daughters.

Prescott—Y. P. M. S. and Jennie Howell.

DeWitt.

Hope.

Ashdown—Jolly Girl's Club.

Arkadelphia—Benton No. 1.

Little Rock—First Church.

The Summer Conference, conducted by Mrs. Savage was attended by 136 girls from the Little Rock and North Arkansas Conferences, and a most profitable and recreational week was

spent, and everywhere we hear of girls anxiously anticipating the next conference, July 31 to Aug 1. Dr. Edmond Cook was the guest of honor.

The future of the Y. P. M. S. in the Little Rock conferences is very bright indeed and I am sure there will be an outpouring of blessings upon the efforts of our leaders and workers this coming year."

STATISTICAL REPORT SUPERINTENDENT Y. P. M. S. L. R. CONFERENCE.

Auxiliaries	44
New Auxiliaries	5
Members	812
New Members	124
Transferred to Adult.....	20
Mission Study Classes.....	30
Bible Study Classes	8
Volunteers for Life Service.....	12
Auxiliaries observing Week of Prayer	8
Auxiliaries on Honor Roll.....	13
Financial Report.	
Dues	\$ 421.46
Pledge	485.44
Retirement Relief	12.35
Week of Prayer	145.10
Conference Expense	25.99
Scarritt Loan	16.00

Total\$1,106.34

Mrs. Curtis Stout,
Superintendent Y. P. Work, Little Rock Conference, W. M. S.

This fine report from Mrs. Stout was followed by her beautiful address on "Life Service", which we have requested for publication in this Department.—Editor.

PARKDALE.

The Woman's Missionary Society was organized early last summer. The Society has met socially once each month for missionary discussions and study.

The Bible Study Class has been an important and instructive feature. This meets each week with Brother

Use **MURINE** Night and Morning
Keep Your Eyes
Clean - Clear and Healthy
Write for Free Eye Care Book Murine Co., Chicago, U.S.A.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

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Sold by all druggists. Write for sample to W. F. Gray & Co., 700 Gray Bldg., Nashville, Tenn.

Cabbage and onion plants, genuine frost-proof, grown in the open field at Texarkana, Arkansas. Plants will stand colder freezes than those grown farther south and east. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty plants and each bundle labeled separately with name of variety. Cabbage varieties: Early Jersey Wakefield, Charleston Wakefield, Succession, Early and Late Flat Dutch. Onion varieties: White Bermuda, Yellow Bermuda. Prices prepaid parcel post. Prices: 100 for 50c; 200, 85c; 300, \$1.10; 500, \$1.50; 1,000, \$2.50; express collect \$2.00 the thousand. Full count, prompt shipment, safe arrival and satisfaction guaranteed. **UNION PLANT COMPANY, Texarkana, Ark.**

YOUR SCHOOL NEEDS

The State School Song,

"MY OWN LOVED ARKANSAS"

25c a Dozen; \$1.25 per Hundred.

Arkansas Methodist, Little Rock, Ark.

Holland as an interested and interesting teacher.

Since organization the Society has contributed \$31 to minister's salary, \$15 to Conference Claims, \$16.75 to Child's Feeding Fund. Sixty-four pounds of clothing were sent to Polish Relief Commission.

A communion service was bought for the church and a total of \$36 dues was sent off. We hope to improve as we grow stronger in numbers and in experience.—Mrs. E. D. Gregory, Publicity Superintendent.

DUMAS.

From the recording secretary we received the following: The Missionary Society of Dumas, under the leadership of our faithful and consecrated president, Mrs. W. B. Meador, has failed to let the Methodist readers know the interest it is taking in church work.

We feel that we have caught some of the zeal from the various inspirational meetings which have been held over the state lately, and from the impetus of our great Educational Movement. Much of this is due to our young, well-equipped and wide-awake pastor, Rev. R. T. Ross, who is our first stationed pastor and of whom we feel justly proud.

It was through our efforts that the Arkansas Methodist was placed in all the Methodist homes here.

Our membership has been growing both in numbers and in enthusiasm until at present we have forty women enrolled.

Much interest is taken in the "Voice" programs, and in the Mission Study, "The Church and the Community." Our pledges were paid in full last year and our finances locally are in a creditable condition.

Our aim is always to press forward for Him in whose service we work.

NASHVILLE AUXILIARY.

Our Society seems to be taking on new life. We thought we accomplished much last year, but we are not satisfied and each member seems to be striving for greater things. Our president, Mrs. Wilson Hale, is a woman of untiring energy and zeal and has a corps of good officers to help. In fact, each member is a help, and there is not one we feel like we could afford to lose.

We are studying "Women and Missions" this year. We have our class

divided in two sections, and when our book is finished the side which makes the most points will be entertained by the losing side. This plan has created a pleasant rivalry, and brings a good attendance to the Mission Study Class. Then we have a very efficient leader in the person of Mrs. J. S. Hopkins. Our Bible Study is a source of information and pleasure to all who attend. We are studying "Training for Service," and are getting much good from the book. Mrs. S. E. Leslie is the leader for our Bible class and has the class to get all the good there is out of each lesson.

Our Society has pledged to raise \$3,000 in the next four years for a new church. We may not have a new church by that time, but we are going forward with our pledge just the same.

Our Social Service department does not have the problems to contend with as the same departments in the cities have, but we have our problems, though they seem small, yet there is much to do, and our committee, under the leadership of Mrs. W. T. Russell, has laid plans for the year's work that will bring great results. We have 61 members on our roll.—Mrs. W. J. Covington.

NORTH ARKANSAS CONFERENCE, FORT SMITH CHURCH MISSIONARY SOCIETY.

Dear Co-Workers: I will give you some items about our most interesting study class of 27 earnest women, who meet with me each month.

Our three meetings and programs have been most profitable and illuminating, as well as delightful. Books have no interest to many, so I suggested keeping up with "The Voice," which has been sadly neglected in our church of late, and at once new subscriptions were sent in until the number trebled or more. We decided to follow our work for the year, as outlined in the Year Book, which has interested the class very much and I consider very fine. It is familiarizing the women with the great work, projected by our church, of which they were sadly ignorant. Our last "out-door program" was wonderful, in music, and Van Dyke's great poem of "God of the Open Air," and Miss Nellie Denton in her talk on our rural work and "Demonstration of Pastors." Some of this work done by our own presiding elder was fine as ever.

After a round table on "What Interests Me Most in The Late Voice," we (who vow we will never be a money-raising class, as so much of it has to be done) just put down the change in our pockets for the suffering people of China, after discussing Bishop Lambuth's appeal. Miss Annette Denton's \$5 and Miss Hackler's \$5 enabled me to mail \$15 to Nashville next day. Such a spirit as displayed by two such women as they keep the Christ spirit alive in any class.

In April we will enjoy the trip to San Antonio and work among the Mexicans, as well as we did to New Orleans, with Mrs. Daniel Hon to guide us. We expect to have a friend with us to tell us of a recent visit to Old Mexico, who will sing a Spanish song, with guitar, in Mexican costume. After we are well imbued and informed with the spirit of Home work, we will be ready, I trust, for our trips abroad with our church missionaries as guides.

Mrs. G. G. Davidson is leading us in Bible Study, using that great book, "Fosdick's Meaning of Prayer."—Sincerely, Martha Liggett Carter.

REPORT OF FINANCE COMMITTEE, LITTLE ROCK CONFERENCE.

We, your Committee on Finance, recommend the following:

The use of the Honor Roll, to insure the prompt payment of all funds in a regular and systematic way.

That each member pay as dues 30 cents per month, 20 cents of which is to be sent to the Conference treasurer as "dues," and 10 cents as Conference expense fund.

That the Auxiliary assume the responsibility of payment of a budget, which shall include the following:

1. An amount equal to 10 cents a year per member for the retirement and relief fund.

2. A contribution of not less than 10 cents a year per member for the Scarritt loan fund.

3. An undirected pledge, the amount of which shall be determined by each Auxiliary.

4. A contribution to our new Conference enterprise, "An Endowment Fund for a Field Worker."

5. We urge each Auxiliary to make a 10 per cent increase in their budget.

6. That we, as a Conference, pledge \$22,375 to the Council.

Whereas, It is the duty of the Auxiliary treasurer to "collect" all funds, we urge that she "collect" all funds in full each quarter, remitting to the Conference treasurer a detailed and divided report.

We recommend that a sufficient sum be allowed each Conference officer and district secretary for expense necessary for the advancement of her work, and the payment of \$50 a quarter to the Conference treasurer for service rendered.—Mrs. S. W. C. Smith, Chairman; Mrs. Bert T. Robb, Secretary.

LITTLE ROCK CONFERENCE, W. M. S.—GETTING READY FOR TEXARKANA.

Dear Co-Worker: The cordial invitation from the Auxiliary of Texarkana First Methodist Church for our next annual meeting, 1922, was doubly appreciated because those good people have entertained us before. In fact, they have entertained us more than once, and we are looking forward with great pleasure to being with them again. Those loyal, enthusiastic and devoted women are even now looking forward to the time, and so are we of the Conference officary.

OUR HONOR ROLL.

Many Auxiliaries may have started out to win a place on the Honor Roll of Woman's Missionary Society this year, and we hope everyone will hold out, and also report on this promptly each quarter. Little Rock First Church has brought out the standard of efficiency, had it carefully read and is determined to again win a place on Little Rock Conference Roll.

REPORTS FOR FIRST QUARTER, 1921.

Our district secretaries have started with new vim, as shown by their reports for the first quarter.

New organizations reported are: Camden District, one Baby Division; Pine Bluff District, one Junior Society

and one Baby Division; Texarkana District; one Young People's Society and one Baby Division.

Mrs. Max Frolich, secretary of Little Rock District, reports three new societies, Pulaski Heights Juniors, Highland Church Young People and England Young People. She writes that in the get-together meeting of women from Little Rock District attending the annual meeting in Pine Bluff she stressed the importance of prompt reports from auxiliaries, and has already seen good results, nearly every Auxiliary reporting on time for this quarter.

She has 15 study classes, including two new ones, eight Bible study classes, 13 social service committees and the same number presenting social service programs.

Mrs. W. F. Woodward, secretary Pine Bluff District, 1216 Olive street, Pine Bluff, and Mrs. W. D. Brouse of Benton, secretary of Arkadelphia District, are already "up and doing" and their districts are responding to their call. Mrs. W. D. Thompson of Prescott District, Mrs. L. R. McKinney of Camden, Mrs. Reynolds of Texarkana District are also encouraged by a fresh start among their women.

Mrs. W. S. Anderson, secretary of Monticello District, writes that she attended the meeting in the interest of the Educational Movement last week. She says Monticello District is "waking up in every good respect," and that the number of subscribers to Missionary Voice is increasing.

Again, I would ask the women of Arkansas to remember in prayer the workers of our Missionary Council.

The Council opens on the evening of April 11, but the Council officers and delegates will be strenuously at work before then.

Several weeks ago, I was notified to be on hand at 10 o'clock Wednesday morning to meet with the Committee on Oriental Fields, and Miss Howell, the chairman, sent me a book to read in preparation. I found the report of the deputation from the Federation of Woman's Boards of Foreign Missions and of the Conference held at Shanghai, China, very interesting and hope to be ready for the busy hours with this committee. Miss Haskin has written that I am to serve on the Sessions Committee on Literature, and also asked me to "write up" the Workers' Conference of Wednesday afternoon. That's a sample of what is expected of delegates to the Council with three meetings a day crammed with good things.

But we will have Saturday afternoon for playtime and our hostesses will probably give us a drive over their beautiful city, our historic Richmond, Va. With expectation for a great year's work in our own Little Rock Conference, W. M. S.—Sincerely, Mrs. W. H. Pemberton, Conference Corresponding Secretary.

THE BEST CATECHISM

The Infant Catechism prepared by Mrs. Thornburgh for young children is the best for giving the little fellows correct ideas on Scriptural subjects. The Catechism No. 2, prepared by Geo. Thornburgh, is fine for older children. These have long been used in Arkansas Sunday schools. You need them. A dozen of either kind sent postpaid for 50 cents. Order of A. C. Miller, 200 East Sixth St., Little Rock, Ark.

ASPIRIN

Name "Bayer" on Genuine



"Bayer Tablets of Aspirin" is genuine Aspirin proved safely millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

SUNDAY SCHOOL DEPARTMENT

REV. C. N. BAKER.....Field Secretary, Little Rock Conference
818 Boyle Bldg., Little Rock, Ark.

REV. H. E. WHEELER.....Field Secretary, North Arkansas Conference
Conway, Arkansas

SUNDAY SCHOOL INSTITUTE FOR JONESBORO DISTRICT, LUXORA, APRIL 19.

Morning Session.

10:00. Devotional, "Cultivation of the Devotional Life in the Sunday School," Rev. R. E. L. Bearden.

10:30. "Some Features of Conference-Wide Sunday School Work," Rev. H. E. Wheeler.

10:40. "Report of Findings in the Jonesboro District," District Secretary.

11:10. "Possibilities of Teacher Training," Mr. J. P. Womack.

11:30. "Cultivation of Missionary Responsibility in the District," Rev. H. E. Wheeler.

11:50. Announcements and adjournment.

Afternoon Session.

2:00. "Elementary Survey," Miss Mildred Malone.

2:30-3:30. "District Elementary Council in Separate Session," Miss Mildred Malone, presiding.

2:30-3:30. "Round Table Conference," Joe W. Rhodes Jr., presiding.

2:30. "A Modern Sunday School in a One-Room Church," Mr. John T. Patton.

2:45. "Music in the Sunday School," Rev. J. M. Hughey.

3:00. "The Workers' Council," Mr. C. J. Chapin.

3:15. "The Superintendent's Program."

3:30. Business session.

1. Presentation of written policy.

2. Election of officers.

3. Plans of Financing Sunday School Interest in the District.

4. Sunday School Day offering.

5. Resolutions and adjournment.

Evening Session.

7:30. Pageant by Young People of Luxora.

7:50. Address, by representative of General Sunday School Board.

8:45. "Putting the Whole District Behind the District Sunday School," Mr. J. P. Womack.

WHAT THE LITTLE ROCK CONFERENCE SUNDAY SCHOOL BOARD IS DOING WITH OUR SUNDAY SCHOOL DAY OFFERING.

First.—In keeping Mr. F. T. Fowler, a trained rural Sunday School

worker, in the field all the time, holding rural Sunday School institutes. Since conference Mr. Fowler has reached 62 Sunday Schools on 21 pastoral charges and held 90 institutes. He will reach every circuit in the conference not reached by Brother Baker this year.

Second.—It is carrying on a teacher training campaign, led by Rev. Clem Baker, by which 53 pastoral charges will have a week's training school this year. Since conference six such schools have been held with an enrollment of over two hundred Sunday School workers.

Third.—It is holding five great central training schools of a conference-wide nature in the following strategic centers: Little Rock, Pine Bluff, Texarkana, Hot Springs, Arkadelphia. The Little Rock school has already been held, reaching 54 pastoral charges with an attendance of 500.

Fourth.—It is organizing new Methodist Sunday Schools wherever possible. Ten new schools have been organized since conference.

Fifth.—It is supplying free literature to mission schools. Eight such schools have been sent literature since conference. No request of this nature has ever been denied.

Sixth.—It is maintaining our Conference Sunday School Headquarters, from which 50,000 pieces of free Sunday School literature were distributed and 2,500 personal letters written last year, all in the interest of better Sunday Schools.

Seventh.—The above is only a partial list of the things your Sunday School Day offering is accomplishing. Do you consider this a good work? If so, please make your offering as liberal as possible and be sure to reach your goal this year.

Three Things To Remember.—First, The Sunday School Board has doubled its workers this year with not one cent increase in its assessment. Second, This is the only appeal in all the year that we make for funds. Third, Send offering to Mr. C. E. Hayes, Box 118, Little Rock, Arkansas.—C. E. Hayes, Chairman.

SCHOOLS THAT HAVE ORDERED PROGRAMS.

I give below the names of schools that ordered Children's Day Programs last week. It would be of great assistance in making up these reports, if when making requests for programs, you state the name of school. Without this information it is impossible to give proper credit.

Arkadelphia District—New Salem, Center Grove, Okolona, Leola, Pearey. One request from Hot Springs School not named; three requests from Okolona Circuit, schools not named, Oak Lawn School, Hot Springs.

Prescott District—Center Point, Delight, Doyle, Prescott. One request from Prescott Circuit school not named. One request from Mineral Springs Circuit, school not named.

Monticello District—Monticello, Watson, Halley, Ladelle.

Little Rock District—Bauxite, England, Halstead.

Pine Bluff District—DeWitt, Grady, Mt. Carmel, Sheridan. One request from Pine Bluff school not named.

Camden District—Buckner, Buena Vista.

Texarkana District—Foreman, Vandervoort.—C. E. Hayes.

THE SUMMER SCHOOL AT HENDRIX.

(A Letter to Dr. C. J. Greene, Acting President.)

A few days ago upon returning home, I had a chance to read the "Methodists" that came during my absence. I was glad to read your statement regarding the Summer School at Hendrix to be held this coming June. It is very gratifying that the Summer School is being broadened to include more territory and a consideration of more definite phases of church work.

You make one statement by way of describing the Summer School that may be just a little confusing to some. That is that the Summer School will be similar in nature to the Standard Training Schools for Sunday School workers that are being held by co-operation of the General and Conference Sunday School Boards.

I have no disposition to minimize the importance of the Summer School. It will without doubt do a great amount of good; but it just simply is not after the fashion of the Standard Training Schools, and it occurred to me that it would be best if we would keep the distinction clear and not confuse the two in the thinking of the people.

In order to indicate clearly just the reasons for this position, you will pardon me, I feel sure, if I point out some of the things that make these schools dissimilar.

First, courses of study on Religious Education of a very definite character with clearly defined limits and leading step by step (as college courses do) to a complete diploma are offered in Standard Training Schools. These courses are the result of careful thinking and experimentation over a number of years on the part of leaders in the field of Religious Education who have striven to prepare courses that are educationally thorough-going and that lead somewhere, and at the same time meet the needs of Sunday School workers.

In the Summer School at Hendrix, the courses offered are evidently not clearly defined and in all probability there will be overlapping—one man offering much that will be included in some other man's course—and all of it given with no clearly defined thought of its fitting into a curriculum.

Second, the instructors in Standard Training Schools are approved only after careful consideration of their ability to offer some one of the units of the Standard Training Course and only after the Departmental Committee which passes on their qualifications is confident that they understand the aims and purposes of the Standard Training School and the limits of the courses. For approval for specialization units, each instructor is required to submit an outline of his work, not as a test of knowledge of the subject so much as a means of indicating that he does have clearly defined in his mind the limit of the par-

ticular course which he is to teach. In the specialization courses there are four units in each department.

As I understand it no such test is required of those who teach in the Summer School, so that none will know in a very definite way just what the others may teach. It appears that no plan has been made by which the instructors in the Summer School may arrive at a co-ordinated program, but each will work more or less independently of the others.

Third, as a result of the foregoing characteristics of the Standard Training School credit may be given to students who meet the requirements for credit in these schools. Only one course may be taken for credit in one week. In other words, twelve lesson periods of full forty-five minutes each are required (along with study and examination). All the requirements for credit in the Standard Training School are becoming fairly well known now in most parts of the church, and there are evidences that a rather high value is attached to them by those who win them.

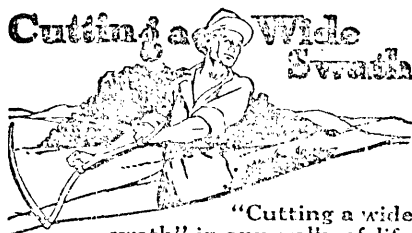
So far it seems that no credit is contemplated for the work in the Summer School. The program would indicate that a pastor might take any number of courses that he could attend. If plans are made for credit, it is entirely possible that the requirements for credit in the Summer School would be entirely different from those in Standard Training Schools, and unless the distinction is kept clear there would be hopeless confusion.

In other words, the aim of the General Sunday School Board so far as Standard Training Schools are concerned has been to create an institution which is grounded in sound educational principles, with a curriculum, plan of organization, program, and method of conduct clearly thought out. That these matters are yet imperfect and subject to change with increasing knowledge and experience is readily admitted. But as they stand they are the result of more than five years of careful thought on courses by some of the best minds engaged in religious work in the country and three years of thought and experience by more than a score of leaders over our church in the conduct of these schools.

That there is a place for the Summer School type of school and that it will meet a real need, I am raising no question, but am simply trying to make clear the distinction between this type and the Standard Training School.

I trust that you will pardon any seeming presumption on my part in pointing out these things, but I believe in the interest of accuracy and clearness and the future work in both schools that it will be better if we keep the distinction clear. That is all the more necessary in view of the fact that a Conference Standard Training School is to be held in our Conference the first week in September at Galloway College.

I wish it were possible for me to attend the Summer School this year. The discussion of the Problems of the Rural Church will be very interesting and should be exceedingly stimulating to those who are there. I note that there will be a number of very fine men to speak.—J. Q. Schisler.



"Cutting a wide swath" in any walk of life means that you must have good blood, steady nerves and strength in reserve.

Chatham, Va.—"I was so weak and run-down last spring that I could not work two hours without sitting down in the field and resting. I sent and got a bottle of Dr. Pierce's Golden Medical Discovery, it did me so much good that I sent for three more bottles. After taking them I felt like a new man. I do believe that if it had not been for this medicine I would have had to give up work."—J. R. TATE, R. F. D. 3.

All druggists. Liquid or tablets.

EPWORTH LEAGUE DEPARTMENT

HOPE TABOR

Editor

HOWARD JOHNSTON, Treas. N. Arkansas Conf. Conway

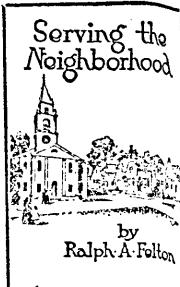
H. GRADY SMITH, Treasurer L. R. Conf. Arkadelphia

All communications should be addressed to Epworth League Editor, 200 East Sixth Street, Little Rock, Ark.

STUDY MISSIONS

DOES YOUR CHURCH HAVE A PRACTICAL PROGRAM OF SOCIAL SERVICE?

Organize a group
in your
EPWORTH
LEAGUE
to study



WHY? WHY? WHY?

1. Of the 19,000 Southern Methodist Churches 14,000 are rural.
2. In the United States 55,000,000 are not affiliated with any Church.
3. Illiteracy in several States is over 20 per cent.
4. Of the children in the United States 25,000,000 attend no Church service.
5. In the draft examination 33 per cent between the ages of 21 and 31 were found defective.
6. 85 per cent of the Churches have preaching only once a month.

THE CHURCH HAS AN ADEQUATE PROGRAM OF SOCIAL SERVICE!

For suggestions and helps write
Department of Missionary Work, The Epworth League
810 Broadway, Nashville, Tenn.

LEAGUER TO SAIL FOR AFRICA, MAY 1.

Mr. and Mrs. William Wellington Higgins expect to leave for Lasambo, Africa, about May 1, as missionaries of the Southern Methodist Church. They are splendidly equipped for their life work. Leaguers will remember Mrs. Higgins as Miss Katie Gibbs Hurley, who gave of her time and talent for several years to First Church League, Little Rock. The sincere good wishes and prayers of all the Leaguers will follow them into their new field of work.

FITS

I want every man, woman and child who suffers with Fits, Epilepsy or Falling Sickness, to send at once for a free bottle of my famous treatment, LEPSO. No matter how long you have suffered, or how many so-called cures you have used without results, do not give up until you try this treatment.

Send No Money

Don't send me a penny. Simply give me your name, age and address and I will send you my return mail, all charges paid, a free bottle of LEPSO. Then you can prove to yourself, entirely at my expense, just what this famous treatment will do for you. When so many other sufferers state that LEPSO has brought them complete freedom from this terrible affliction and I offer to send it free, you surely owe it to yourself and to your loved ones to give it a trial. M. S. Della Martin writes me that she has not had a single attack since she took the first dose of LEPSO. M. S. Paul Giam says she suffered for over fourteen years, that doctors and medicine did her no good, and that she seemed beyond all hope of relief when she heard of LEPSO. She says she has not had a single fit for over twelve years.

Accept My FREE Offer!

Don't doubt. Don't hesitate. Just send your name and address for the free bottle. If you will do this, I feel confident that you will have the same good results as many others. If you are a little doubtful today, and if you have any friends who suffer, show this to them. Cut this out, as it may not appear again.

R. P. H. LEPSO, Dept. Milwaukee, Wis.

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2. Paying benefit claims promptly.
3. Paying 50% of face of policy for disability.
4. Paying annuity for disability or old age.
5. Paying \$1,200 on \$1,000 death benefit.

For information write

J. H. Shumaker, Secretary, 812 Broadway, Nashville, Tenn.

A FRANK STATEMENT—NO. 6.

Below will be found the amounts by districts of the Anniversary Day offering as reported to the last Annual Conference:

Monticello District	\$ 12.00
Arkadelphia District	20.00
Camden District	22.00
Texarkana District	22.00
Pine Bluff District	36.00
Prescott District	76.00
Little Rock District	109.00

Total \$297.00

One-half of this goes to the Central Office, leaving us only \$148.50 to be used in our Conference. This year your board is asking that each district set a goal of "not less than \$100 Anniversary Day offering" for that district. As an inducement to work, and as a material evidence of the appreciation of your board we offer a beautiful Epworth League pennant to the presiding elder who sends in the largest offering. More next week.—S. T. Baugh.

MISS BESS MCKAY IMPROVING.

Miss Bess McKay, secretary of the Prescott District, who has been sick for several weeks, was able to leave for her sister's home in Cabot last week, where she will spend several weeks "putting the finishing touches" on a well secretary. Did you say you didn't know she was on the sick list? Well, I expect not, as she thought League and talked League and carried on her League correspondence just about the same as usual. You never can tell about these district secretaries with their hearts in their work. If you knew all I know about 'em you'd be surprised!

CITY LEAGUE UNION VISITS THE COUNTY HOSPITAL.

The cabinet members of the Little Rock Epworth League Union and superintendents of all local chapters visited the County Hospital Sunday afternoon, April 10.

There are now 158 patients in this hospital, including negroes and whites. A number of these are confined to their beds.

Dr. Mason, the new superintendent, is having extensive repairing done, which will add much to the comfort of the patients.

We went through all the wards, distributing roses to each one. We sang the old hymns and had prayer. The patients were very cheerful and seemed to enjoy our visit.

We are planning other visits and shall be glad to have Leaguers who are interested in social service of this type to join us. Myrtle Martin, Chairman Social Service Committee, Little Rock City League Union.

NEW JUNIOR LEAGUE FOR MONTICELLO DISTRICT.

April 20, Rev. H. L. Simpson organized a Junior League at Lacy Church on the Fort Hill Charge. Brother Simpson hopes to have other Leagues on his work before a great while.

The officers of the Lacy League are: Superintendent, Mrs. Venie Spencer; president, Kitty Clyde Spencer; vice president, Nezzie Spencer; secretary treasurer, Gertie Wynne.

This League was organized with 14 active members and prospects for a number more. The pastor and district secretary are expecting great things of this little rural League.—Harvey Haley, Secretary.

ITEMS FROM NORTH ARKANSAS CONFERENCE.

The Booneville District Epworth League Institute will be held at Booneville on May 11.

Mr. A. O. Hudson of Blytheville, who is the district secretary of the Jonesboro District, writes that he has organized six new Senior Leagues and one Junior in the last few weeks. They are to have an institute in connection with the District Conference, April 19-21. Rev. R. E. L. Bearden is the presiding elder.

Prof. F. D. Russell of Imboden has been appointed as district secretary of the Paragould District. He is a Hendrix man and a hustler.

The date for the Assembly at Gallop College has been changed to August 22-26.—A. W. Martin, President North Arkansas Conference Epworth League.

ITEMS FROM THE PRESCOTT DISTRICT.

Eight reports for the third quarter had been sent in from the Prescott District up to April 11, as follows: Blevins Juniors and Seniors, Center Point, Glenwood, Murfreesboro, Antoine, Washington and New Hope.

At their last business meeting the Glenwood chapter elected the following officers: Leonard Sullivan, president; Iris Lively, secretary; Fay Baxter, treasurer; and Fay Baxter, Era agent. They are starting on time and we are sure they will soon have a 100 per cent League.

Try It.—Only a few Sundays ago a teacher of small children told them many things they might do to make their mothers smile, and some of them went right home and tried it and found their teacher was right. I know one thing that will make a district secretary smile, and that is to get a quarterly report from your chapter. If you haven't tried it, won't you try it one time?

Observe Anniversary Day.—If every church in the Prescott District is going to observe Sunday School Day, why not make it an "all-day" for children and young people by having an Epworth League Anniversary Day program at night, or whenever it is most convenient? Your district secretary is anxious to get an order for programs from every pastoral charge. May 8 is the day, but you can have it on a day before or after that date.

Your district secretary will be in Cabot, Ark., for a few weeks. Anyone in the Prescott District wanting Anniversary Day programs or wishing to write me about the work of the district can address me there.—Bess McKay, District Secretary.

PROGRAM FOR TEXARKANA DISTRICT INSTITUTE APRIL 24.

1:30-1:45. Devotional service, Mrs. C. B. Myers.
1:45-2:00. Roll call of chapters. Minutes of preceding institute.
2:00-2:10. Appointment of committees.

2:10. Institute: Three minute talks. "The President's Job," Minor Mill-wee.

"How to Secure Variety in the Devotional Meeting," Miss Mullene Wilkinson.

"How Important a Place Should 'Socialiable Socials' Hold?" Blanton Booker. "Name Some of the Essentials for a Good Mission Study Class," B. J. Pennington.

"A Successful Council Meeting, the Why and How," Myrtle Zackary.

"Why Are Business Meetings Necessary?" Phillip Eyer.

"The Value and Use of the Epworth Era," Miss Carrie McKay.

"My Plan for Leaving Each Member On a Committee," Mrs. E. S. Ramsey.

"How Do I Manage to Get Quarterly Reports Sent In On Time?" Miss Birdie Crabtree.

"The Why and How of a Written Policy of Work," Bess Alson.

2:50-3:00. "Who Takes the Era?" Miss Ruth Price, Conference Era Agent.

3:00-3:30. Discussion, "Chapter Finances; Practical Plan of Pledges," Wainwright Martin.

3:30-3:45. Intermission.

3:45-4:45. "Standards," Neill Hart, Conference President.

4:45-5:15. "I Wish My League Would —," Rev. J. D. Hammons.

5:15-5:30. Reports of committees.

6:00. Social hour with First Church League.—Etta Hurd, Secretary.

NOTICE TO PASTORS.

I am in a position to serve any pastor or evangelist the remainder of this year, 1921, as an evangelistic singer. Address JOHN W. GLOVER, Cabot, Ark.

Kill All Flies! They Spread Disease

Placed anywhere, Daisy Fly Killer attracts and kills all flies. Neat, clean, ornamental, convenient, and cheap.

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LOSS OF APPETITE

Pimples, Boils, Eruptions, etc.—Mental and Physical Weakness.

Are all very prevalent just now, and are positive proof that the blood is wanting in the power to defend the body against contagious and infectious diseases. They show conclusively that the blood needs thorough cleansing, enriching and vitalizing.

Do not put off giving attention to these dangerous symptoms. Get Hood's Sarsaparilla today and begin taking it at once.

Remember, this medicine has given satisfaction to three generations, as a treatment for the blood, stomach, liver and kidneys, and for catarrh, rheumatism and other common diseases. It builds up the system, makes food taste good, and helps you to eat and sleep well.

For a gentle laxative or an active cathartic, take Hood's Pills. You will like them.

CHILDREN'S DEPARTMENT.

WHY NOT?

I've plenty of paste and sticks, all right,
And strings are easy enough to find,
But I need some paper to make my kite—
Why wouldn't fly paper be just the kind?
—Daisy D. Stephenson.

SAY THIS QUICKLY.

Betty Botter bought some butter;
"But," she said, "this butter's bitter;
If I put it in my batter,
It will make by batter bitter,
But a bit of better butter
Will but make my batter better."
So she bought a bit of butter
Better than the bitter butter,
And made her bitter batter better.
So 'twas better Betty Botter
Bought a bit of better butter.
—Exchange.

"JUST DAVID"—A TRUE STORY.

Most of our young readers have read and enjoyed the little book "Just David." It is a fine story.

But here is one, a true story, about another boy by the name of David, and what he did.

David was just a country boy with a longing in his heart, and while plowing in the meadow land in South Carolina, he was plowing his way to a purpose. Out in the open God was speaking to him, and his soul was answering the divine call. There is nothing that can so strengthen a real boy who wants to accomplish great things as to commune with Nature in God's great out-of-doors.

There was a longing in this boy's heart, drawing him to greater things, and finally he left the hills and the hollows and found his way into a college town. Looking at the buildings of old Wofford College, for the town was Spartanburg, S. C., he said, "I will get an education here and I will be worth while."

One day David set out for a walk in the city, and his stroll took him by

the cotton mill. Here he saw the people coming and going and he became interested in them.

He spoke to them about freedom and liberty, but they said, "Even God is against us. There is no freedom for us."

"But it is for you," said he. "You are mistaken. God is not against you. It is He who prepared this thing for you. I will prove it to you."

But what could he do? His heart ached for them, and he talked to God about it, for he knew God would know how to help them.

He borrowed \$100 and with that capital he opened the doors of an old tenement house and invited the factory people in. His first pupil was a man of 33. By and by there were 40. But room was scarce. The old shack was full and it was all he had.

Again David went upon his knees and the answer came. This time it was a new building. A beautiful stone building was erected and over the door was the name "Hammond Hall," in honor of the friend who came to the help of David. A hundred acres of land lay about the school, and the first \$100 had grown to a value of \$100,000. Instead of one pupil there were 100.

The Board of Missions of the M. E. Church, South, finally adopted the school and other friends came to its aid, and today there are splendid buildings on the campus for the school and also for the students to live in while they go to school. There are now 250 students enrolled, as against one nine years ago.

As he surveys the work no doubt David's big heart swells within him, as he asks "Who has been able to accomplish this?" The gray walls seem to answer him, "Just David, David English Camak, the country boy," for he is the hero of this story taken from the Young Christian Worker.

The school referred to is the Textile Industrial Institute, of Spartanburg, S. C., for mills boys and girls, the only school of its kind in America. What a monument to the faith and energy of a country boy!—Florida Christian Advocate.

NEWS OF THE CHURCHES.

PRESCOTT DISTRICT CONFERENCE.

The Prescott District Conference to be held at Mineral Springs will be held June 28-30 instead of May 17-19 as formerly announced. The brethren will be governed accordingly.—J. H. Cummins, P. E.

MESSAGE FOR APRIL 17 TO MONTECELLO DISTRICT.

I read about a man who killed his best friend by shooting in the dark. One of our greatest generals, Stonewall Jackson, was killed by his own men, who did not know what they were shooting at. The Christian Education Movement has bobbed up in the Methodist Church, and we must look carefully before we shoot at it. It may be a good thing. Some say it is the greatest movement that ever took place in our church. It may be, and it may not be. Let's get closer to it and find out what we can about it before we pitch into it. It would be too bad for Methodists ignorantly to kill the greatest undertaking of Methodism. Hold your fire until you can see better.—W. P. Whaley, P. E.

HELENA DISTRICT CONFERENCE.

The Helena District Conference will convene in the Methodist Church at West Helena, May 3, at 10 a. m., and adjourn May 5 in time for all members to catch the outgoing trains in the afternoon.

The first day of the conference will be given over to a Sunday School program and every pastor with his superintendent is urged to be present at the beginning.

The Conference sermon will be preached May 4, at 7:45 p. m., by Rev. W. C. House, and following the sermon Sacrament of Lord's Supper.

Every local preacher is required, by law, to be present or have his written report at the seat of conference.

Pastors will please see to it that their Quarterly Conference Journal is present for examination.

The following is the committee on Examinations for License to Preach, Admission on Trial and Ordination: George W. Pyle, Olin L. Cole and Benjamin C. Few.—William Sherman, Presiding Elder.

PINE BLUFF DISTRICT.

I have released Brother F. C. Cannon from his work on account of the illness of his good wife. They are leaving Rison this week for some point in the West. I understand they will spend a few days with Sister Cannon's sister at Ashdown. I regret very much to see these good people leave us, as Brother Cannon was doing so nicely in his work. I have appointed Rev. A. P. Few to the Rison Charge to finish out the Conference year. He was down there on last Sunday night and preached for them, and they were well pleased with him. They are glad to have him take Brother Cannon's place since they have to give up their beloved pastor.

Things are beginning to look brighter over the District. I now have a preacher in every charge and I believe every preacher is doing about his best. I will not say that every one is doing his best, for none of us do our best for a long time. Doctor, if you will go down to St. Charles with me some time fishing, I will see to it that

the spell is broken. Will you go? I ate catfish last Saturday and Sunday until I could not have looked a fish in the face without blushing. Anyway, the next time you go fishing, go with one who can catch fish.—J. W. Harrell.

THE ORPHANAGE.

Since my last report in the Methodist I have received special contributions as follows:

From Mrs. Clara E. Poindexter, Black Rock, \$5.00.

From Junior Missionary Society, Beebe, by Mrs. H. H. Blevins, \$2.00.

Mrs. A. B. Nichols, Little Rock, \$5.00.

The Matron received at the Home donations as follows:

Missionary Society, Washington, by Mrs. E. R. Timberlake, one quilt.

First Church Circle No. 2, Little Rock, 18 jars of choice fruit.

Missionary Society, by Mrs. S. A. Jones, Rison, Ark., 14 bars toilet soap, 8 pairs hose, 6 yards muslin, 5 towels, 24 yards gingham and dress goods.

Junior Missionary Society, Carlisle, 1 quilt.

Sunday School Class No. 5, Hunter, Ark., 12 jars choice fruit.

Asbury Church, Circles Nos. 1, 2, 3, 4, Little Rock, by Mrs. Gus Caple, colored Easter eggs.

Mrs. F. V. Holmes, Little Rock, 2 gallons ice cream and 2 large cakes.

Mrs. T. P. Elliott, Kerr, Ark., 90 hand-made paper sweet peas and special Easter cheer.

Second Year Primary Class, Conway, by Miss Catharine Johnston teacher, 1 box candy eggs.

Mrs. G. S. Boddie, Camden, 2 new dresses, 1 princess slip, 1 hair ribbon, 1 pair shoes.

Mrs. Dora Hooper, Little Rock, 5 used garments.

Missionary Society, Carlisle, Ark., 30 jars choice fruit, 2 pounds butter, 2 dozen apples, 14 used garments, 4 underbodies, 2 pairs trousers, 1 dress.

Mrs. Alice Graham, Tuckerman, Ark., 20 bath towels, 20 pillow cases, 15 face towels, 4 sheets, 2 pairs panties, 4 small dresses, 1 middie, 23 yards dress goods.

We are grateful for the loving expressions of kindness and sympathy during the sickness and death of one of our beloved children, Alma Lewis, who died March 23.—Geo. Thornburgh, Superintendent.

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Not Spring Fever But Malaria CAUSES THAT LAZY TIRED FEELING.

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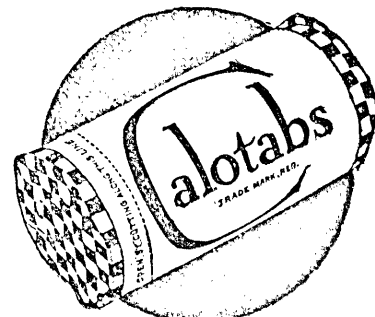
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Quick and delightful relief for biliousness, colds, constipation, headaches, and stomach, liver and blood troubles.

The genuine are sold only in 35c packages. Avoid imitations.

PARALOMA CIRCUIT.

On my last trip on Paraloma Charge I had a good day. Organized a League at Ben Lomond on Saturday night and took in three members. We have fine opportunity there for doing some good work. I believe in the League. We have a fine lot of young people there, and they are competent to do a good work in the League. We have many young people there, something like 75 young men and young ladies.

We are planning to have Sister Reynolds of Ashdown go over soon and organize a Woman's Missionary Society. We have a prayer-meeting at that place already. They have quite a good attendance and good Sunday School. We put in the whole day on Saturday before first Sunday in this month visiting the people in the interest of the League before we organized that night. We were fortunate in getting Brother Lowry Beck, who is a young man, one of the stewards, to serve as President of the League, and we elected Sister John Kennedy for our vice president. Brother Lowry Beck was licensed to preach several years ago, and did preach a while. He now is a school teacher. He has been away teaching, but is going to move back to Ben Lomond next week, and will be with us regularly, and will be of great service to our church at that place.—J. A. Hall.

STUDENTS' RECITAL.

Last Wednesday, the regular bi-monthly students' recital took place in Henderson-Brown College. Each number on the program was thoroughly enjoyed. One had the opportunity to hear students in all stages of progress from the tiniest beginner to the senior.

These recitals were instituted over

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains.

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One mile north of city limits of Conway, Ark. Thirty acres good valley land in cultivation; all fenced; fine orchard; small vineyard; fine water; fair improvements; would make an ideal suburban home; truck farming or market gardening or dairying proposition; \$2,100, \$300 cash; balance easy terms, 7 per cent. DURHAM & CO., Conway, Ark.

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If you have never seen the Thornburgh Catechisms for Infant Classes in Sunday School, send a stamp for sample copy to A. C. Millar, 200 East Sixth Street, Little Rock, Ark.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

three years ago, since which time they have been a regular feature of the college interests. More and more does one realize the great benefit that has been derived from them and they continue to grow in popularity with the townspeople. Arkadelphians who come regularly have seen the wonderful influence that has been brought about by these recitals. Certain it is that the taste of a community's music could hardly withstand such a vital force, and it is needless to say that the whole community has been benefited by these splendid programs.

As for the help and inspiration gained by the student, columns could be written. Every student in the conservatory is given the opportunity to appear in public some time during the year, whereas, according to the old system of public performances no student graded lower than a Junior ever had the privilege of playing in public.

And then, in addition to the public appearance, students learn the art of listening and consequently attain real music appreciation. If anyone should doubt the veracity of this statement let him take a stroll through the conservatory or talk with the music students and he will be convinced. How proud we are of the spirit of seriousness and the genuine appreciation for music that pervades Henderson-Brown. Students coming new each year soon catch the spirit and fall in line with the others and realize that music is one of the greatest of assets to a life's education. When consecrated to good it is a force such as can be compared with no other unless it be the forcefulness of the human voice in speech.—Reporter College News.

TWENTY-EIGHTH ST. CHURCH, LITTLE ROCK.

Under the wise leadership of the editor, then presiding elder, Twenty-eighth Street Church was organized at Twenty-eighth and Wolfe streets some twelve years ago. Then, as now, conditions seemed to justify the wisdom of the venture. A present survey of the territory in the midst of which the church stands furnishes strong proof that it is meeting one of the greatest needs of the community. It is still a mission church and has not become as strong and fruitful a plant as was hoped by its best friends and supporters.

It is not my purpose to recite hurtful incidents that have hindered its progress during its brief history. It is enough to say that it has weathered some terrible storms and still survives, supported by as brave and heroic a little band as I have ever served. They have met their discouragements bravely, and, I am told, have always paid their annual budgets and never had a pastor to leave them without his salary.

The church has about 125 members at present and about an equal number enrolled in the Sunday School. This little school has raised and disbursed during the past three years nearly \$1,000. Of this \$160 was paid to the Centenary fund the past two years. The school pays \$100 a year for missions. Considering its numbers and financial ability its contributions surpass any school I have known.

Our Epworth League is largely composed of "teenage" boys and girls. They are a very promising set of

youngsters and furnish great help in the regular service of the church by their doing the principal part of the singing in the choir. In this respect they are equal to the best of youthful singers that I have heard in this city.

The rare promise manifest in the children of our church and the courage and heroism of many of our good men and women give fine support to the faith and hope of those who plan and work for the advancement of the church. As a mark of their dauntless courage and inspiring optimism they are planning to repaint the church and make other repairs that will amount to more than \$500. They have recently installed a new piano which they are paying out in monthly installments, which are being met with characteristic promptness.

Another organization worthy of special mention is our Missionary Society, made up of a number of elect women whose good works stand very vitally connected with the successes of their church.

Our wide-awake and optimistic board of stewards are paying up their pastor monthly, which is complimentary, both to them and the good membership which they serve.

The above is written not only to inspire our good people by giving some expression of appreciation of their fine qualities and good works, but that others who have an interest in them might know more definitely of conditions that obtain in one of their local mission fields. Those interested in the extension, establishment and success of Methodism in our good city will receive with pleasure, I am sure, such information as that contained in this very imperfect survey of this important mission plant.

Among the most hurtful things coming to our little church during the past year was the removal of some of the best families of the community who left the city, and some to other sections of the city. We have sustained a great loss by their going.—W. R. Harrison.

"JOHN WESLEY, THE SCRIPTURAL CHRISTIAN."

This is the title of a 32-page pamphlet on the devotional life of John Wesley, who yearned to be a "Scriptural Christian." This little book aims to tell how well he succeeded in his effort.

Bishop Hendrix says: "I am well pleased with the booklet. There is not a dull page in it." Bishop Cannon says: "It is exceedingly interesting, informing, helpful and stimulating—suitable for both young and old Christians." Dr. J. A. Kern says: "It is a most excellent idea well embodied. The best things in the great revivalist's life are brought together and so compression upon any receptive reader." Dr. R. H. Bennett says: "I would that every preacher and layman in our Church might read this booklet." Dr. C. D. Harris: "Our congregations ought to be sown down with this biographic brochure." Mr. John R. Pepper: "It ought to be read by every Methodist who desires to know anything about the earthly founder of Methodism."

Some pastors are presenting it to candidates for church membership. Single copy, 10 cents; 35 copies for \$2.00, postpaid. Send orders to Rev. H. H. Smith, Atlee, Va.

BOOKS FOR SALE.

A complete set, five volumes, of the International Standard Bible Encyclopaedia. I have paid \$10 on them, balance due \$17. Financial conditions are such that I can not pay the balance. If any preacher or Sunday School teacher wants a No. 1 Encyclopaedia, send check to me and the books will be boxed and shipped at once. They are new and not soiled.—J. C. Williams, Bingen, Ark.

THE MODERN DANCE.

If you should remonstrate with a thief about stealing, and the liar about lying, and the thief should say to you, "What harm is there in stealing?" and the liar should say to you, "What harm is there in lying?" you would be justified in treating their questioners with scorn. You would belittle yourself by undertaking to argue the right and wrong of theft and lying. When the dancers ask the question: "What harm is there in dancing?" the question should be treated with contempt. No Christian man or woman, pastor or church should dignify the dance or the dancers by entering into an argument as to the right or wrong of dancing. Every Christian and every church should take the position that dancing is as outstanding and demonstrably wrong as stealing or lying or robbery. We are to be understood as speaking, of course, of the modern dance with all its accomplishments and environments of evil. The private dance, the parlor dance, the respectable dance, is the starting place of the modern public dance with all of its accompanying and consequent evils. The modern dance with all its rudeness, nudeness and lewdness is

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Altoona, Pa.—"I am writing to tell you what Lydia E. Pinkham's Vegetable Compound has done for me. We have had six children die almost at birth. From one hour to nineteen days is all they have lived. As I was going to have another, I took a dozen bottles of your Vegetable Compound and I can say that it is the greatest medicine on earth, for this baby is now four months old and a healthier baby you would not want. I am sending you a picture of her. Everybody says, 'That is some healthy looking baby.' You have my consent to show this letter."—Mrs. C. W. BENZ, 121 1/2 Ave., Altoona, Pa.

No woman can realize the joy and happiness this healthy babe brought into the home of Mrs. Benz, unless they have had a like experience. Every woman who suffers from any ailments peculiar to her sex, as indicated by backaches, headaches, bearing-down pains, irregularities, nervousness and "the blues" should not rest until they have given Lydia E. Pinkham's Vegetable Compound a trial.

immoral in its nature and demoralizing in its effects. It spells moral degeneracy. It degrades, debauches, demoralizes, and in many instances, damns.

Only recently a number of girls from fourteen to eighteen years of age in Kansas City, were arrested and penalized for shop-lifting. With one consent they made the confession that they got their inspiration in the public dance halls of the city. The little book entitled, "From The Ballroom To Hell," and which has had a wide reading, is not overwrought in its title nor exaggerated in the many instances submitted where girls have been started on their way to ruin from the experiences and excitements in the ballroom. From the reports given out by those who have observed the public dances, these performances are disgusting and revolting in the extreme. No one but a moral degenerate could crave such exercise and find pleasure in such a performance. In dealing with the public dance, there is no need and no excuse for soft and apologetic terms. The great, sad, tragic truth is that lust is at the heart of the modern dance. The modern dance is a festering sore in modern society. It makes a condition that society must take cognizance of, and deal with, for the sake of its own preservation and purity. If the public dance hall cannot be abolished, it should, at least, be regulated. But it is going to be difficult to abolish, or even regulate, these places and performances of moral leprosy, as long as boys and girls are being educated for such places in the private and parlor dances.

There is no sort of justification for the modern dance in the Bible. The Bible gives approbation to no kind of dance but the religious dance, the dance in celebration of some triumph, some blessed experience, or some gracious promise. The only dance to which the Bible gives any countenance is the dance inspired by religious fervor, and that by a man or woman dancing alone. These dances had no

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I want every sufferer from any form of muscular and sub-acute (swelling at the joints) rheumatism, to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it, and it has proven itself to be that long-looked-for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free. Don't delay. Write today.

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Mr. Jackson is responsible. Above statement true.

sex inspiration or relation. The Bible stands for purity and righteousness in thought, heart and conduct, and stands against the modern dance.

No church can maintain its self respect and be an example and teacher and exponent of things that are clean and high and noble and not be out and out against the dance. Since the dance is worldliness in one of its lowest and grossest forms, and since the church is Christian and stands opposed to sin in all of its forms, there can be nothing in common between the church and the dance and the dancers. One really infatuated with the dance is a lover of pleasure more than a lover of God, and cannot be a Christian. The church should be so uncompromisingly against the dance as that no man or woman could have wealth enough and learning enough and prestige enough to be at the same time a member of the church and a dancer or dance advocate. And yet we hear frequently of fathers and mothers, members of churches, sending their children to dancing schools. In doing this, are they not acting with, and giving encouragement to, one of the most demoralizing institutions known to the world—the modern dance? Such fathers and mothers ought to be compelled to either quit giving patronage to the dancing masters, or sever their connection with the church.—The World and Way.

OBITUARY.

MORRIS.—Rev. Henry Clay Morris, the son of Wyatt and Barbara Morris, was born in Stanley County, North Carolina, June 24, 1854. He died at the home of his brother, Daniel Morris, a few miles south of Harrison, Ark., February 25, 1921. He was reared on a farm and loved farm life as long as he lived. He made a profession of religion when about eighteen years old and joined the Methodist Episcopal Church, South, and lived true to its doctrines to the end of his life. He came to Arkansas about the year 1885 and was licensed to preach soon after at Harrison, Ark. He was later ordained but was never a member of the Annual Conference. He did some itinerant work as a supply, traveling Carrollton circuit and possibly Huntsville circuit. His work as a supply began about 1901 and continued for four years. He enjoyed the itinerant work but his health was such that he had to abandon the itinerancy. He continued a member of the church at Harrison to the end of his life. For the last six years he has been an invalid, during which time he has made his home with his brother, Daniel Morris, being tenderly cared for during the whole of his long illness by his brother and his family. He will be remembered around Harrison as Uncle Henry Morris. He was a devoted Christian. Nothing could shake his faith in God. He died as he had lived, true to God. There were no misgivings as to the future. He leaves one brother and two sisters in North Carolina and one brother near Harrison. For several years he was salesman in a store, part of the time being manager of a branch house for the man for whom he worked. He was trusted in the business world. His sense of honor was high, his disposition cheerful, his character clean, his Christianity unquestioned. I esteemed him very highly as a Christian gentleman and feel a personal loss at his going away. His life was one of faith and at the end there were no clouds.—W. T. Martin.

JOHNSON.—Mrs. Mary Frances Johnson was born January 22, 1855, in Murray County, Tennessee; was united in matrimony to J. H. Johnson, November 12, 1874. There were 11 children born to this union, seven survive her. They are: Mrs. Alice Ganaway of Tahlequah, Okla.; Walter Johnson of Lincoln, Ark.; Curtis Johnson of Arizona; Mrs. Mazie Burdges of Walnut Grove, Ark.; Arthur B. Johnson of Dutch Mills, Ark.; Harry Johnson of Van Buren, Ark.; and Rufus Johnson of Bealer, Okla. Besides the husband and children, Sister Johnson leaves three brothers and two sisters, with a host of friends and loved ones to mourn her departure. Sister Johnson in the fall of 1885 with her family moved to Washington County, Arkansas, and has spent her life here. In 1885, before coming to this state, she joined the Baptist church, and after coming here soon united with the M. E. Church, South, and has lived a consistent Christian ever since. Not only a loving

and faithful wife and mother, but a great help to her neighbors and friends, she was untiring in her efforts to serve others, faithful to her church, active in the Missionary Society. Truly she will be missed but the loss of the loved ones and the church is her gain. Three of her boys at the side of their mother's casket accepted their mother's God for their God. She is gone, but her works do follow her. Sister Johnson departed this life March 10, 1921. We laid her to rest in the Lincoln cemetery to await the call of our Lord at the resurrection morn.—Her pastor, W. A. Williams.

BAILEY.—D. L. Bailey was born March 29, 1842, and died March 16, 1921. Brother Bailey was one of our best men. He was a member of the M. E. Church, South, and served as steward in Mt. Zion Church thirty years. He served as a Federal soldier in the Civil War. He was a faithful servant of the church, a good citizen and loved by many friends. He leaves a wife and eight children, three daughters and five sons to mourn their loss. "Well done thou good and faithful servant, enter thou into the joy of thy Lord."—His Pastor, C. F. Messer.

NELSON.—Mrs. C. M. Nelson was born in Union County, Arkansas, September 25, 1865. She was the daughter of Brother and Sister Thos. Bolding, who were devout Christians and loyal Methodists, and whose children were brought up in the nurture and admonition of the Lord. She was married to Bro. C. M. Nelson, March 3, 1887, to whom she was a faithful and loving companion until the day of her death. Six children were born of this union, all still living to bless the memory of a good mother. In early life Sister Nelson gave her heart to Christ and united with the Methodist Church at old Lapile Church, from which place so many noble souls have gone out to bless the church and the world. Several years ago the church was transferred from the old site to the new town of Bolding, near by, in which church Sister Nelson lived faithfully until the day of her death which occurred at her home near Bolding, January 29, 1921. She had been an invalid for some three or four years past and had borne her sufferings with great patience and Christian fortitude. It was my privilege to visit her occasionally during these years and I always found her cheerful and quietly trusting in her Lord. These visits to her bedside were always a means of spiritual refreshing to the preacher. Rev. C. H. Mayo, who was her pastor at the time of her death, writes that he visited her a short while before she went away and found her with her loins girt about her and her lamps trimmed and burning. She knew that the end was near, but expressed herself as being perfectly ready to depart and be with her Lord. As the time of her death drew near she gave directions concerning her funeral and all other matters of interest and assured her loved ones of her perfect readiness to depart and be at rest. She was a good woman and has left the impress of her Christian life on her husband, children, relatives, and the entire community and church. They mourn her loss, but rejoice in her deliverance from the sufferings of this present life. I am glad that it was my privilege to know her, and I am glad to have the opportunity to pay this modest tribute to her memory.—J. A. Sage.

HALL.—W. A. Hall, son of Anderson and Mary C. Hall, was born in Williamson County, Tennessee, July 15, 1838; came to Arkansas in 1849 with his widowed mother, two sisters, and three brothers, two being the Revs. John and B. F. Hall, late members of the White River Conference. Doc Hall, the youngest brother, died in the Confederate Army. These men were nephews of Uncle Ben Gant of Tennessee, the great Methodist preacher of his day. Uncle Bill never preached but was a power in exhortation and prayer, and was often called to conduct funeral services. He was converted at sixteen, joined the M. E. Church, South, and lived in it sixty-six years. Was married to Martha King in 1860. To this union seven children were born, four boys and three girls. He joined the Union Army in 1862 and served under General Sherman three years. His second wife was Miss Lizzie Hays, daughter of Rev. Henry Hays. I spent a day with Uncle Bill a few days before he died, and in the prayer and song service he got happy, shouted, praised God, and said: "Well, Ewing, the best of all is that I have tried to be a soldier of Jesus Christ." He died February 26, and his body was buried by the side of Aunt Martha in the Stager graveyard in the presence of a large crowd. Three preachers took part in the service, Brothers Robert and Dave Hively and Bro. Hagens. Everybody loved Uncle Bill. He was the last of the old set of the Hall family.—P. E. Hall.

NUTT.—Cora Agnes Nutt was born March 13, 1906. Departed this life July 22, 1920. She was converted in childhood, joined the Methodist church in which she lived a Christian until God called her home. She was the daughter of Mrs. Julia Nutt, also a granddaughter of Mr. and Mrs. D. N. Rodgers, Sr. She was reared in a Christian home. Her last words were: "I am going home to live with papa." She was always glad when she had the opportunity to attend the services of her Master. She always met us with a

smiling face. We miss her in the home and at church. She was loved by all who knew her. She was kind and obedient in the home. She was like St. Paul, certain of a future reward. She has gone to her reward. She leaves a mother, one brother, four sisters and a host of relatives and friends to mourn her death. The funeral service was conducted by the writer in the presence of a host of relatives and friends, and we laid her body to rest in the Liberty Cemetery to await the coming of Christ.—J. E. House, L. P.

WARRICK.—Mrs. Emma Warrick was born in Illinois, June 16, 1859; moved to Arkansas while a child; was converted and joined the Methodist Episcopal Church, South, at the age of 12 years; was married to J. H. Warrick, November 18, 1874. To this union were born 12 children; six are still living to mourn their loss while six have gone before to await the home coming of mother. March 28 Sister Warrick was called from earth to reward. She was truly a good woman, a devoted wife, an affectionate mother, and a faithful Christian. She lived for God, the church, her family and friends. She gave her life in unselfish service to others, and was patient in trial and tribulation. We have the assurance that she has a crown for faithful service. Her body was laid to rest in the Dyer cemetery.—C. E. Gray, pastor.

McANULTY.—Paul McNulty was born January 15, 1896. Died February 23, 1921, and was interred near the home of his childhood at Mount Horeb, near Camden, February 24. Paul was converted at the age of 15 and united with the church at McMahon's Chapel. Just a little over a year ago he brought his letter and united with our church at Camden. He was most faithful in his attendance both at Sunday School and church and gave every evidence of his desire to live a true Christian life. As most of his friends know, Paul was kicked by a horse when 16 years of age, and at times he suffered severely as the result, and this was the reason why he spent the last few weeks in the State Hospital, hoping that he would be permanently cured, and his improvement was so marked that it seemed that this result would have been achieved. His untimely end, however, was brought about by the knife of an insane patient who at one stroke put an end to a promising young life and brought sorrow to his family. We believe that Paul was right with God and that some day we shall see him again where there is no sorrow or sighing or tears, for the former things shall all have passed away.—His pastor, W. T. Wilkinson.

DEAN.—Richard H. Dean was born April 11, 1858, in North Georgia, and died near Rose Bud, White County, Arkansas, July 16, 1920. He was married

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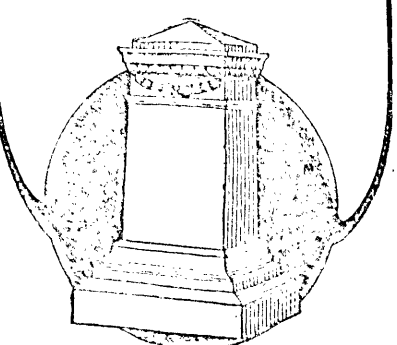
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to Miss Amanda Davis, and to this union were born eight children, one of whom survives, Mrs. Nellie Troxell. He leaves behind two brothers and his faithful wife and the one child. Bro. Dean early professed faith in Christ and joined the Methodist church. He loved his Lord and church. Plant's Chapel has lost one of her most faithful members.—Henry A. Stroup, Pastor.

ABERCROMBIE.—Mrs. Ida Abercrombie, the wife of W. P. Abercrombie, and daughter of John and Margaret Chenoweth, died in Fayetteville, February 27, after more than a year's illness. She was born near Healing Springs, Ark., January 6, 1887, and was married to W. P. Abercrombie on October 18, 1907. To this union were born three children, two of whom died in infancy. In 1908 she became a Christian and joined the Methodist Church at Thornesberry, where she remained a faithful member until God said "Come up higher." Her Christian life was above reproach; while her sweet retiring disposition was the kind that attracts and blesses. We know that today her soul lies asleep in Jesus with her precious little babies who have gone on before her. She leaves to mourn her death a little daughter, Evadeen, aged 11, her husband, mother, Mrs. Margaret Chenoweth, and three brothers, together with a host of friends. Her remains were placed in the Thornesberry Cemetery with the writer officiating. Her death, in the prime of her womanhood, seems to us unexplainable and we know that her place in home and the community remains vacant today. Yet we have left our beautiful memories of her, and the strength and sunshine she has put into our lives.—Elmer Turner, P. C.

COMPTON.—Bro. R. T. Compton was born in Gansville, Ga., September 13, 1853. He came to Fourche Valley in Yell County, Arkansas, when he was about twelve years old and lived there until his death, March 1, 1921. Brother Compton married Miss Fannie Buford October 9, 1874. To this union ten children were born, four of them died in childhood. Six of them, R. S. of Bluffton, Ark.; Anderson and Buford of Wing, Ark.; Thomas of Plainview, Ark.; and Mrs. Dr. R. M. Eubanks of Little Rock, are left to comfort their mother in the bereavement. Brother Compton was converted and joined the Methodist Episcopal Church, South, in early life and was active in its worship and service to the end. He was many times a delegate to the Annual Conference and served once as a delegate to the General Conference. He took an active part in politics, serving as delegate in both State and National conventions. He was twice elected judge of his county, his last term expiring January 1, 1921, just two months before his death. He was a delegate to the National Democratic convention at San Francisco last year, and was on the committee to notify Mr. Cox of his nomination, but his health failed and he was unable to perform that duty. Brother Compton leaves many warm friends, as was clearly shown by the many beautiful floral offerings and the hundreds of people attending the funeral. A good man is gone and will be greatly missed.—J. F. Glover.

YOUNG.—Sarah Emeline Young (nee Christopher), was born February 1, 1838. When she was fifteen years old she professed Christ as her personal Saviour and became a member of the Methodist Episcopal Church, South, and gave her life to the service of the Kingdom of God. When nineteen she was married to Miles Lafayette Young, May 1, 1857. To this union eleven children were born, three of whom preceded her in death, and eight survive.

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and mourn her loss. Sister Young was a consecrated Christian, loyal to her church, her pastor, and to the cause of the Lord. She tried the Christian life for 68 years and when she came to the end she manifested the fact that all was well with her. As her pastor we visited her many times during her last illness, which was of many months duration, and at all times she was in good spirits and always expressed the fact that the clouds would soon be brushed away. On November 2, 1920, Sister Young passed away, and was escorted by a convoy of God's angels, that had so long walked by her side. Sister Young traveled many miles during her earthly pilgrimage and died strong in the faith.—W. T. Hopkins, Pastor.

WAKLEY.—William Wesley Wakley was born August 31, 1876, and died near the place of his birth in Howard County, Arkansas, August 29, 1920. He was the son of Benton and Margaret Wakley, the latter passing away six months before her son. Wesley married Miss Nannie Hobson, February 1, 1902. To this union six children were born, all now living. His married life was very happy, and no one was more faithful in caring for his family. For months before Brother Wakley died he struggled hard to live. He professed faith in Christ and joined Old Liberty Methodist Church when he was a boy. His membership when he died was at Umpire, where his wife and two children belong. He has held family worship in his home. A good industrious citizen, husband and father has gone from our midst, and his home and community miss him. His widow and children are sorely bereaved but they grieve not as those who have no hope. They look to God for strength and comfort.—Jno. F. Taylor.

POTTER.—Finis Potter was one of the most conscientious, devoted Christians I have ever known. Born and reared in Howard county, he gave his life largely to Arkansas. He was only 48 when he died. His marriage to Lucy Richardson was a most happy one. To them were born three sweet children. The wife and children are left. He finished the high school and graduated from the Peabody Normal. He after that gave his life almost entirely to school work and the church. No ordinary thing could keep him from filling his place in church and Sunday school nor from paying a tithe of his income. He belonged to an old religious family, and his home was an ideal one. He was buried at Warren, where his last home was and where his family now resides.—R. W. McKay.

BECK.—Mrs. Nannie Beck, widow of the late W. I. Beck, of sainted memory, departed this life at her home at Ben Lomond, Ark., March 17. She was born May 1, 1850. Joined the Methodist Church in early girlhood and was a consistent and devoted member till her translation. She was married to W. I. Beck, who preceded her to glory about eight years, in September, 1866. To this union fourteen children were born, three having died, leaving eleven splendid sons and daughters to mourn the going away of the dear mother. All the older Methodist preachers of the Conference will remember this dear family. Their home was the home of all Methodist preachers. The writer, who had known and loved the family for 30 years, conducted the funeral of this precious woman from the old Ben Lomond Church, built largely by the generosity of the deceased husband, after which she was laid to rest in the old cemetery near by to await the resurrection morn.—Francis N. Brewer.

BENNETT.—Mrs. Margaret E. Bennett was born in Georgia, October, 1838. And in her young life, with her parents, came to Arkansas, and was soon converted and joined the Methodist Episcopal Church, South, about the age of seventeen. Later she became the wife of J. R. Bennett, and from the reports that came to me, she lived true the remaining part of her long life, both being members at Dalark, Ark. Her health was rather bad for several months before her death, although she always seemed cheerful and hopeful until her death, which occurred February 8, 1921.—L. T. Rogers, Pastor.

ANDERSON.—Moses Anderson, who was born in Hawkins County, Tennessee, July 12, 1837, died at his home southeast of Springdale, Ark., January 22, 1921. Deceased belonged to the old type of Southerner, for he entered the Confederate army near the beginning of the war. He served in the 16th Tennessee Cavalry under the leadership of Lieut.-Col. J. R. Neal and Capt. F. M. Satley. Soon after being mustered out of the service he came to Washington County, Arkansas, where he resided until death claimed him. When a young man he professed faith in Christ and united with the M. E. Church, South, at Zion. This membership he always prized and served his church as steward, Sunday School superintendent and teacher. He was married December 31, 1868, to Mary J. Eldson, to whom for more than fifty years he was a devoted companion. To this union were born nine children: Edward, Mack, George, Willie, William, John, Fannie, Joe and Sallie, all of whom except Mack, who died some years ago, survive him. Besides the wife and children deceased leaves sixteen grandchildren and five great-grandchildren to mourn his going. In the presence of a very large congregation his re-

mains were laid to rest in the Zion cemetery, on January 23, the funeral being conducted by his pastor, Rev. J. M. Thrasher, and Rev. Mr. Thurman of Sonora. They used as a basis for their remarks Job 14, showing the inevitable frailty of the human body, followed by I Cor. 14, which gives such sweet assurance of the immortality of the soul.—A Friend.

BARNES.—George H. Barnes was born March 15, 1851, in Calhoun county, Mississippi; came with his parents to Arkansas, 1858. Here he grew to manhood and February 12, 1882, was happily married to Miss Annie Wilson. To this union were born ten children who all survive the father to mourn their loss of a kind parent and a fine Christian man. He was converted and joined the Methodist Church at the age of 32 and remained a loyal member of the same to death. Brother Barnes was a successful merchant, having run a general supply store for many years in the same community and at the time of his death his house was the principal business house of Vandervoort. After having served his day and generation well for three-score and ten years he departed this life February 13, 1921. His funeral was conducted in the Methodist church by his pastor and his remains were then turned over to his Masonic brethren, who with loving hands laid his body to rest beneath a beautiful mound of flowers there to await the final resurrection. It is said that the procession was the largest that had ever been in Vandervoort. Well may it be said of him, a good citizen, a kind parent, a loving husband and a true friend has fallen.—His Pastor, J. P. Garrett.

PERRETT.—On March 12, 1921, another home was invaded by the Death Angel, carrying away to the heavenly home the sweet Christian spirit of Sister Margaret P. Perrett, who was born May 16, 1867. She was united in marriage, in young womanhood, to Mr. J. H. Perrett. To them were born three boys, Z. L., L. H., and I. N. Perrett, and one girl, Mrs. Effie Inez McDonald. The two oldest boys she gave to serve in the great war. Sister Perrett united with the Methodist Church in August, 1906, under the pastorate of Bro. Nance. She was loyal and true to her family, her church and her God. She was an exception of Christian character. She ever maintained that sweet spirit of Christ, to that extent, that no one ever mistook her. Her neatness and order were so visible that no one could visit her home without taking notice of it. The sad message that came over the wire on that Sabbath morning, to this writer, was indeed a shock. And as we came in sight of that home, and saw many vehicles and teams, we were convinced that a good woman had been called home. We laid her body away in the Marysville Church Yard to await the resurrection.—Her Pastor, J. C. Evans.

PEARSON.—John M. Pearson was born at Linden, Perry County, Tennessee, March 4, 1843. Died at his home near Rhea, Ark., March 7, 1921. He was married to Mary Bennett, October 18, 1866. To this union were born 10 children, eight of whom still survive him. His wife died eight years ago. His eight children and one grandchild were at his bedside when death came. He became a member of the M. E. Church, South, in early life. He moved with his wife and first child to Randolph County, Arkansas, in 1868, where they lived until they moved to Washington County in 1908. He served in the Confederate Army from the beginning until the close of the Civil War. No man ever made greater sacrifice for his family than he did. He was a kind, loving father and a good neighbor. The funeral services were held at the church at Rhea March 8, and the body laid at rest in the Rhea cemetery. The large crowd attending the funeral services showed the love and respect he had of the place and surrounding county where he had lived so long. The service was conducted by the writer and his pastor, Brother Spicer of Viney Grove.—H. A. Armstrong.

COX.—Mary E. Cox, nee Clark, was born in Martinville, Va., January 15, 1837. Married to William R. Cox September 5, 1859. To this union were born three boys and one girl. She is survived by two boys, Willie and John R. When about 16 years old Sister Cox united with the Methodist Episcopal Church, South, in which she lived a devoted Christian life to the end. She came to Scott county with her family in 1868, where she lived, near Waldron, till she departed this life March 15, 1921. Everyone who knew Sister Cox loved her, for her life was beautiful. She was a constant helper of the needy both materially and spiritually. Many will be the friends who will greet her on the other shore. She was faithful to the Church, an untiring Sunday School teacher, and an inspiration to all who knew her. May God bless her memory and give great mercy to the boys that survive her.—A Friend.

RHODES.—Mrs. Mothie Ann was born at Midway, Hot Spring County, Arkansas, February 13, 1858, and died at Glenwood, Ark., December 27, 1920. She was the daughter of George and Artemesia Green. Of her father's and mother's family, her brother A. W. Green, the pillar of the Methodist Church at Midway, and two sisters, Mrs. J. T. Morehead of Friendship, and Mrs. Fannie Wilson of Clark county, survive her. Mothie A. Green married

Dr. J. F. Rhodes June 26, 1886, and was the mother of four boys and four girls. Two boys died while young. Her living children are Lelah, Sandy, Artie, Callie, Mary Sue and Fagan. Lelah and Fagan are teaching in public schools at Jacksonville, Ark. The home of these children and their father is desolate beyond expression since wife and mother has gone. Mothie Green professed faith in Christ and joined the Methodist Church at Midway when about 14 years of age, and continued in its membership as long as she lived. Not of strong constitution she has lived in numbers of places, New Mexico, Mena, Ark.; Richmond, Ark., then to Glenwood, seeking location for her health. She had an attack of apoplexy December 15, at her home, and with intermissions of consciousness she grew worse till the end came twelve days later. These were days of prayer and her conversation turned to the eternal realities. She prayed much for her husband and children and spoke of her home that awaited her on the other side, and the rest that would be hers in heaven when this weary life is over. Her husband and children, brother and sister were witnesses to the triumphant end of this loved one's earthly life. Her body was laid to rest in the Midway cemetery, Rev. C. R. Shelton conducting the services.—A Friend.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT.

(Third Round.)

Dalark Circuit, May 7-8.
Friendship Circuit, May 14-15.
Benton Station, May 22-23.
Lono Circuit, May 28-29.
Third Street H. S., June 5, 11 a. m.
Oaklawn, June 5, 8 p. m.
Hickory Grove Circuit, June 11, 11 a. m.
Malvern Station, June 12.
Arkadelphia Station, June 19.
Okolona Circuit, June 25-26.
Sparkman Circuit, July 2-3.
Central Avenue, July 10, 11 a. m.
Park Avenue, July 10, 8 p. m.
Carthage Circuit, July 16-17.
Holly Springs Circuit, July 23-24.
Leola Circuit, July 30-31.
Hot Springs Circuit, Aug. 6-7.
Pearcy Circuit, Aug. 13-14.
Malvern Circuit, Aug. 20-21.
Arkadelphia Circuit, Aug. 27-28.
The District Conference will meet at Sparkman July 5 at 2 p. m., and close July 7. The sermon at 8 p. m. by Rev. Marion S. Monk. Please bring your Quarterly Conference Journals.
R. W. McKEEY, P. E.

CONWAY DISTRICT.

(Second Round, In Part.)

Beebe, at Antioch, April 16, 11 a. m.
North Quitman, at Steele-Hopewell, April 23, 11 a. m.
Quitman, at Mt. Pleasant, April 24, 11 a. m.
Rosebud, at Rosebud, April 24, night.
Cato, at Cato, April 30, 11 o'clock a. m., 7:30 p. m.
Cabot and Jacksonville, at Jacksonville, May 1, 7:30 p. m.
Naylor, at Naylor, May 8, 11 a. m.
R. C. MOREHEAD, P. E.

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